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Monthly Thoughts

BY CHARLES FILLMORE

From August 1 to August 31

Illumination: Thou art the light of my life, and I trust in Thy guidance.

Prosperity: I think and talk of God's prosperity eternally provided for me, and all my affairs respond with a steady inflow of abundance.

Healing: God is the light of my mind, the strength of my spirit, the health of my body. In Him do I trust.

For instructions about these thoughts turn to page 48

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

VOLUME 121 AUGUST, 1954 NUMBER 2

Will and Understanding

from the writings of

CHARLES FILLMORE

IF ANY MAN WILLETH to do his will, he shall know of the teaching." Man manifests that which exists eternally in Being. We talk about the faculties of man's mind as if they belonged to the individual and had origin in him. Man exists in the one invisible Mind. He may assume to have a mind of his own, but his origin and destiny are in the original Mind.

Primal causes are complete, finished, absolute. All that man manifests has its origin in a cause that we name Divine Mind, Spirit, God. This being true in logic and intuition, it is not a difficult matter to arrive at the conclusion that the manifestation proves the character of the cause. In dealing with the faculties of man, the relation between them and the one Mind should not be lost sight of. There is but one Mind, and that Mind cannot be separated or

divided, because, like the principle of mathematics, it is indivisible. All that we can say of the one Mind is that it is absolute and that all its manifestations are in essence like itself. This brings us to the true estimate of man, and when we speak of spiritual man, or Christ man, or the son of God, we refer to this original expression of Divine Mind.

In analyzing these faculties and in establishing their relation in the individual consciousness, we should clearly understand that they are never separated from their Principle, the Divine Mind. In the text quoted above, Jesus refers to two of the powers of man and brings out a certain phase of their relation. "Will" and "know" designate the faculties of mind that we term will and understanding. Through appropriation, through expansion and growth in consciousness, will and understanding would seem to have their source in individual man. But, however adapted by man, they can never be divorced from the mind of Being, in which they exist as essential members of its wholeness.

Individual consciousness is like an eddy in the ocean—all the elements that are found in the ocean are also found in the eddy, and every eddy may, in due course, receive and give forth all that is in the ocean. As the will of God, man represents I AM identity. This is individual consciousness, freedom to act without dictation of any kind, selfhood without consciousness of cause, the power to make or break without limitation, constructive and destructive ability with a universe of workable potentialities. The will is the man. Without absolute freedom of will, man would be an automaton. If his will were

restricted in the least degree on any side, he would not be perfectly free. We know that God is the Great Unlimited, and man, His "image" and "likeness," must be of the same character; consequently man has the same freedom that God has to act in the fulfillment of desire. God does not dictate man's acts, although He may instruct and draw him through love away from error. The idea that God makes man do certain things cannot be true in a single instance, because, if it were, man would not be a free agent. If God interfered with man's will in some things, it would follow that He could interfere in any and all things. Logic and observation clearly reveal the freedom of man in everything.

Creative thought uses the will to build up individual consciousness. The Lord God, or Jehovah, of Genesis, is the original "I WILL BE THAT I WILL BE." In mind, both Jehovah and Jesus mean I AM. I AM is man's self-identity. I AM is the center around which man's system revolves. When the I AM is established in a certain understanding of its Principle, it is divinely guided in its acts, and they are in harmony with divine law. This is the union of will and understanding. In the Scripture these two are designated as Ephraim and Manasseh, sons of Joseph. Their allotments in the Promised Land were joined, indicating that these faculties work in the body from a single brain center. The center is in the forehead.

The will should never be retarded in its development, but should be strengthened along all lines. The idea of breaking the will of children is wholly erroneous. The perfect man is produced by rounding

out the will and joining it to the understanding. The idea of giving up the will to God's will should not include the thought of weakening it, or causing it to become in any way less; it properly means that the will is being instructed how to act for the best. Do not act until you know how to act. "Look before you leap." This does not imply that one should be inactive and indefinite, waiting for understanding, as do many persons who are afraid to act because they may possibly do the wrong thing; it means that understanding will be quickened and the will strengthened by the confidence that comes as a result of knowledge.

To strengthen the will, and at the same time to discipline it along right lines, requires an understanding nothing less than divine. But man can balance his will and his understanding; when he does this he will always do the right thing at the right time. Nearly every mistake is the result of will's acting without the co-operation of its brother, understanding. When the will is permitted to act on its own account, man becomes emotional and willful. These states of consciousness lead to all kinds of bodily discord. Willfulness makes tenseness, and a tense mind ties knots in the nerves, muscles, and tendons of the whole organism. The metaphysician, observing these conditions, treats for relaxation of will and for a general letting go of the whole system. The universal treatment for this condition given by Jesus is, "Not my will, but thine, be done." This surrender causes personal will to "let go," and a unification of man's will with God's will takes place. When this is accomplished, all goes well.

Willful persons often complain of a feeling like that produced by a tight band around the head. This feeling results from the pressure of thought substance, which the will has laid hold of and is clinging to with centripetal force. In all such cases, and, in fact, in every sense of pressure, treat against personal willfulness and affirm the divine freedom.

Every organ of the body is affected by the action of the will, and when this faculty becomes fixed in a certain attitude, it holds the whole body to its central affirmation. The determination to have one's own way, regardless of the rights of others, tends to stop the free action of the heart; the stomach is then sympathetically affected. Persons affected in these ways seldom realize that they have a set determination as to how things shall be done in their lives, and they are sometimes slow in accepting the higher understanding that is necessary to the untangling of mistakes made by the ignorant will. Contrariness is another name for perverted will. An exaggerated idea of self and its needs takes possession of the mind, and the will is used to carry out this shortsighted policy. The result is a belittling of the whole man. Persons who are contentious for their personal rights place themselves in bondage to material conditions and stop spiritual growth.

How shall we bring the divine will to bear? By understanding; by appropriating universal wisdom; by affirming, "Not my will, but thine, be done." God is potential, unformed will; man is manifest God will, or good will. When man links his will with the principle of divine force he has superior executive capacity. He swiftly brings forth faculties

that, under the slow action of human personality, would take ages to develop.

There is a knowing quality in Divine Mind. God is supreme knowing. That in man which comprehends is understanding; it knows and compares in wisdom. Its comparisons are not made in the realm of form, but in the realm of ideas. It knows how to accomplish things. We may know without experience. The human family has learned by hard knocks that experience is a severe schoolmaster. In the allegory of Adam and Eve, we see a picture of man's falling under the sway of sensation (serpent) and having to learn by experience. One of the esoteric meanings of "serpent" is "experience." All the bitter lessons that come through blundering ignorance can be evaded when men declare their divine understanding and in it follow the divine guidance.

For all willfulness, the healing treatment should be affirmations of spiritual understanding. The will is not to be broken, but disciplined. The absolute freedom of the individual must be maintained at all hazards. God is the one principle; we are all as free to use God as we are free to use the principles of mathematics or of music. The principle never interferes, but if it is to be rightly applied we must develop understanding. Freedom leads to errors, but, since it is a part of Being, must learn to use it properly; we must learn that the freedom of the law means control and conservation, not lust and license.

We should be careful not to enter into any healing system that interferes with freedom. Hypnotism is not real healing. Any system that suppresses the will is radically wrong. It is the work of the true

healer to instruct the patient, to show cause and remedy from the viewpoint of spiritual understanding. All other methods are temporary. The old states of mind will come again into action unless the causing thought is uncovered and removed. A man may have a paralyzed arm through selfish desire for money, and though he may find temporary relief in mere mental suggestions of health, or hypnotism, he will never get permanent healing until he understands the divine law governing possessions, and conforms thereto.

There are people who claim that they are being spiritually developed through mediumship. This is error. If you believe that you are under the control of another's will, if you give up to another will, your own will is gradually weakened. If you continue to submit to the domination of another, you will finally lose control of your own life. The will must be strengthened by being constantly used in divine understanding. Mesmerism weakens the will. Spiritual understanding quickens and makes alive. God never puts anyone to sleep. "Awake, thou that sleepest, . . . and Christ shall shine upon thee."

Never say, "I don't know," "I don't understand." Claim your Christ understanding at all times, and declare: *I am not under any spell of human ignorance. I am one with infinite understanding.* The accumulation of ignorance gathered through association with ignorant minds can be dissolved by using the word. You may *know* by simply holding the thought that you know. This is not egotism, but spiritual knowing. When you declare divine understanding, you sometimes meet your old line of thought and are

disappointed. Right then continue to hold to your declaration for *knowing*. Judge not by appearances. Do not act until you get the assurance; if you keep close to Spirit by affirmation, the assurance will come. Will it come by voice? No! You will *know* through the faculty of intuition. Divine knowing is direct fusion of mind of God with mind of man. Sometimes we are taught by symbols, visions, and the like, but this is only one of the ways that Divine Mind has of expressing itself. When the mind deals with God ideals it asks for no symbols, visible or invisible, but rests on *pure knowing*. It was in this consciousness that Jesus said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always."

A very practical application of the truth about the will can be made in the matter of self-control. Those who try to get control through suppressing the personal will fall short. We should be free to express all that we are. If you are afraid of any force within you, your fear leads to suppression. In the true self-control, the will and the understanding both play a part. The feelings and appetites and passions must be disciplined. They are not merely to be held in check by the will, but they are to be lifted up and developed through the Christ Mind.

The problem of self-control is never settled until all that man is comes into touch with the divine will and understanding. You must understand all your forces before you can establish them in harmony. This overcoming is easy if you go about it in the right way. But if you try to take dominion through will force and suppression, you will find it hard and

will never accomplish any permanent results. Get your I AM centered in God, and from that place of Truth speak true words. In this way you raise your will consciousness from the human to the divine.

The will plays the leading part in all systems of thought concentration. The simple statement, *I will to be well,* gathers the forces of mind and body about the central idea of wholeness, and the will holds the center just so long as the I AM continues its affirmation. No one ever died until he let go his will to live, and thousands live on and on through the force of a determined will.

The "devil" that we are to overcome is the adverse will, which seeks to master man in the without. This "adversary" troubles us because we strive to maintain personal freedom instead of submitting to divine guidance. Self-confidence is a virtue when founded on the Truth of Being, but when it arises from the personal consciousness it keeps man from his dominion. Are you trying just from yourself to be free from the traditions of the outer world, or are you resting in the understanding and assurance that you are a son of God? To know yourself as a son of God is to overcome the "devil"—the personal self. The "devil" makes you believe that you are the son of the flesh. To overcome, say: *I put Satan behind me by the realization that God is my Father. I am centered in Him, and all things are under His dominion. I live in the infinite Power that produces all self-control. I have no necessity for controlling persons. Events and people are controlled by divine law. There is an eternal law of justice. I am one with that law and I rest in it.*

Among the apostles of Jesus, Matthew represents the will, and Thomas the understanding. Matthew was the taxgatherer who sat at the gate, representing the executive part of the government; so the will is the executive faculty of the mind and carries out the edicts of the I AM. All thoughts that go into or out of man's consciousness pass the gate at which sits the will, and if the will understands its office, the character and the value of every thought are inquired into and a certain tribute is exacted for the benefit of the whole man.

Thomas, the understanding, is represented as under discipline; that is, not yet in the light of Spirit. The understanding, in its first steps in Truth, wants its lessons and accompanying demonstrations to be couched in terms like those used in the outer world. When Jesus showed Himself to Thomas, the latter said that he would not believe unless he could see the prints of the nails and feel the wound in the side of the Lord. This double proof was given him, and Jesus said: "Be not faithless, but believing." Thomas was then spiritually awakened and he made the acknowledgment: "My Lord and my God."

The people who are being educated in Truth through the written and the spoken word will finally arrive at that place where the true light from Spirit will dawn upon them, and they will, like Thomas, see with spiritual understanding and have proof of the reality of the Christ Mind.

WILL AND UNDERSTANDING

My understanding is established in Divine Mind.

"Ye shall know the truth, and the truth shall make you free."

The will of God is ever uppermost in my consciousness.

"Not my will, but thine, be done."

I firmly believe in the guiding Intelligence that directs all my thoughts.

"There is a spirit in man, and the breath of the almighty giveth them understanding."

The willfulness and stubbornness of the flesh have no power in me. I am obedient to Spirit and receptive to all its secret thoughts.

"Not . . . of the will of the flesh, nor of the will of man, but of God."

I am willing to change my mind.

"Be ye transformed by the renewing of your mind."

The Christ of God is born in my consciousness, and I am glorified in my understanding.

PRAYER FOR WORLD LEADERS

Through the Christ Mind you are unified in thought, purpose, understanding, and right action for the good of all humanity.

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace now be established throughout the world, in the name of Jesus Christ.

"Go Forward"

GEORGIA MOORE EBERLING

A MOST INTERESTING STORY is recorded in the 14th chapter of Exodus. Moses and the host of Israel were camped before the Red Sea, having left Egypt with all their possessions. But God hardened Pharaoh's heart after he had consented to the release of the Israelites, and Pharaoh changed his mind about letting these people go free. We are told that he took more than six hundred chariots, his captains, his horsemen, and his army to overtake the Children of Israel and return them to serfdom in Egypt.

The fearful Israelites cried out in terror, and Moses told them: "Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day."

Then Moses cried to the Lord, who answered: "Speak unto the children of Israel, that they go forward."

This must have been a hard order to take, for the Israelites probably would have preferred Moses' order, "Stand still." In fact, how could they go forward? I have often thought of the terror they must have known—the sea before them, and close behind them the pursuing Egyptians. They had to go forward toward the sea.

But when God tells us to go forward He makes a way for us. All that night the angel of God and "the pillar of cloud" stood between them and the

Egyptians. And while the pillar was a light to the Israelites, it was darkness to the Egyptians. All night the Lord sent a strong east wind that drove the sea back and divided the waters. And the Children of Israel went forward!

There are times, however, when the command, "Stand still," is as definite and as necessary as the order, "Go forward." How often we find ourselves in a similar position! And too often we forget that when God says to go forward He will go before us to light the way.

I believe that, as surely as God reaches us in the quiet and talks to us and gives us light and leading, the order to go forward will follow. In fact, it is the stillness, the getting in tune with God's will that gives us the power to advance. The Israelites obeyed the order and passed over on dry land. But Egypt's host, following rashly behind, was drowned in the resurging sea. But God did not destroy them—they destroyed themselves. I am convinced that God never sends anything but good, and His will is the highest and best for us.

However, there are certain fixed laws in nature and in life. If we disobey them, we are hurt. So many times persons ask, "Why did God send this to me?" "Why does God allow war?" "Why does God allow crimes to be committed?"

It seems to me that when we ask these questions we are not thinking correctly. God does not move us around like chessmen on a board. He made us in His own image, "a little lower than the angels." He gave us minds and He gave us freedom of choice.

All through the Old Testament, and through

later history, we find man choosing the wrong way—taking his own rather than God's way. We can read in Genesis how God grieved because man chose evil.

God uses nature to aid us if we trust Him. We are told that the strong east wind which parted the Red Sea had blown before—sometimes at intervals as much as fifteen or twenty years apart. But God, who holds the winds in His hands, released the east wind at this crucial time and saved His people.

God's plan for man is always along the forward and upward route, but He does not impose His way on us. Being the omnipotent Creator, He knows of all future events, but foreknowledge and foreordination are not the same. He did not foreordain that after their crossing of the Red Sea the Israelites should wander for forty years in the wilderness. His command was constantly, "Go forward."

One would suppose that after the Red Sea episode the faith of the people would have been strong enough to have carried them triumphantly into the Promised Land. But during the journey to Mount Horeb they were often overcome with fear. It was on Horeb that God gave Moses the law. Here also He promised, "My presence shall go *with thee,* and I will give thee rest."

After a sojourn at Mount Horeb the Israelites "went through all that great and terrible wilderness" to Kadesh-barnea, on the southernmost border of Palestine. Moses then told them, "God hath set the land before thee: go up, take possession, as Jehovah . . . hath spoken unto thee; fear not, neither be dismayed." The Israelites set up headquarters at Kadesh-barnea. It was from here that the spies went

out to survey the Promised Land and returned to tell a sad tale of walled cities and multitudes of inhabitants.

It was God's plan for the Children of Israel to move right into their future home, but they began to murmur and rebel, and God knew that they were not yet ready to possess the land. It may be said that "they hearkened not, nor inclined their ear, but walked in *their own* counsels *and* in the stubbornness of their evil heart, and went backward, and not forward."

This is a rule of life—there is no standing still; we either advance or retreat. So the Israelites wandered in "that great and terrible wilderness" some forty years. However, they did not actually march for forty years.

I used to picture the "wilderness" as a huge and endless land, but it is not a great place as we think of distances. The wilderness was the central plateau of the Sinai Peninsula. On the east the Arabah Valley ran from the Dead Sea to a branch of the Red Sea. To the south and southwest were the granite mountains of Sinai. North of the wilderness was the Mediterranean Sea and the mountainous region south of Judea.

Homeless and fearful, the Israelites probably spread out from Kadesh-barnea over all that region, much as the Bedouin Arabs do today. They pitched camp where they found pasturage and plenty of forage for their herds and flocks.

Slowly, toward the end of the forty years of wandering, the tribes were being united, and a nation was growing. It is evident that the tribes again

converged on Kadesh, and under the leadership of God marched down the Arabah Valley on their way at last to the Promised Land. But in Deuteronomy 2:1, 2, we read that they took their "journey into the wilderness by the way to the Red Sea . . . and . . . compassed mount Seir many days." They wandered around rather aimlessly, it seems, until God again spoke to Moses, saying, "Ye have compassed this mountain long enough: turn you northward." In short, He said, "Go forward."

It had taken life and death, joy and sorrow, sinning and repenting, prayer and faith to make a nation of the nomads. We are apt to think how foolish they were, how fear-ridden, how lacking in faith, but we may wonder sometimes are we different from them?

We, too, are slow of heart. We are complex-ridden; we are lacking in faith. Our Father must say to us at times, "Wherefore criest thou unto me? . . . go forward."

We fret about our daily bread, yet the promise is, "The jar of meal shall not waste, neither shall the cruse of oil fail." "I am the bread of life," Jesus told us; "he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

We hesitate to attempt new and difficult tasks, yet God tells us, "For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee." In these perilous days fear eats at us like a canker. But God, who sees the end from the beginning and who knew that in the fullness of time man would discover the atom and its secret, comforts us and gives us grace to claim,

"Though I walk in the midst of trouble, thou wilt revive me . . .
And thy right hand will save me."

He is the "light of the world"; if we follow Him, we "shall not walk in the darkness."

His blessing gives us complete supply. "Jehovah will command the blessing upon thee in thy barns." And we are promised that "the righteous shall come out of trouble." "He will keep the feet of his holy ones." "The God of peace shall be with you." "I will restore health unto thee, and I will heal thee of thy wounds." "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Like the Israelites in the wilderness, we do not believe. We compass our little mountains of fear and doubt and anguish again and again. Around and around we go until God must say, as He said to the host of Israel, "Ye have compassed this mountain long enough."

"Hath he said, and will he not do it?
Or hath he spoken, and will he not make it good?"

The Harp

Harper divine! with Love's elusive fingers
Touch the strings of this soft-breathing lyre
Till, vocal as the forest, choral as the sea,
They voice the everlasting song,
Fill all the air with ecstasy of wings,
And turn the harp to music.

—ALBERT DURRANT WATSON

Ineffably, the Cure

AGNES MECKFESSEL AND LUCILE ENOS

EVEN THE COURTYARD suggested that on all the tableland around no other home was so beloved as this. Fine burgundy tile was everywhere and great earthen pots and the odor of grape. And to make bought beauty seem living and real, there were fig trees and olive and benches beneath.

But the woman, Lydia, waiting there, was aware with a kind of sad abstraction that beauty is fleeting and love alone counts. For her husband Joel, the love of her heart, had become like a shadow at day's end. A fig tree is real, she thought, but the shadow it casts will be gone when the sun comes up.

Now, lifting blue eyes distrait and sad to search the dusk-gray tableland, she saw nothing but distance, and tears stung her eyes. The well and the trough, where Joel should be standing now, refreshing himself and his tired band of sheep, were only a step or two away. In the background, gaunt as the far-rising hills, was the city of Jerusalem. In between moved nothing but evening itself. Her beloved husband was nowhere in sight.

As if symbolizing her helplessness to do anything constructive for Joel, Lydia moved from one bench to the next and sat down in the selfsame weary pose.

If only Joel had fallen in debt to moneylenders, she would have worked in the fields to help pay the debt! Or if only he had needed a herdsman, she would have watched the sheep herself!

But she had not been able to help him at all. Instead, she had had to watch for months a sinister illness take charge over Joel. She had had to sit heavily, helplessly by while Joel grew weaker—see his muscles grow flabby, his strength ebb away. And finally, she had had to suggest that Joel no longer hold the yarn her busy spinning had produced—an intimate task he had always enjoyed—because even this made him tremble and shake. She had wept at the desolate hurt in his eyes as in silence he put the yarn down.

Sighing, Lydia rose from the bench and went to the kitchen to see to their meal. Perhaps she could stay Joel's waning strength with the unleavened bread she removed in brown loaves from the oven's hot maw. Or perhaps she could coax his appetite with the savory cheese that she forced into molds. Or stir his interest with the shiny clay bowls—as useless as her unshed tears!

After all, he had used these weapons before—good food and a low table, lovingly set. And on these had Joel's illness grown fat.

Frightened by her solemn thoughts plus the fact that Joel had not returned, Lydia ran to the courtyard again and searched the darkening tableland. It was unlike Joel to be so late! Perhaps he had fallen by the way! Perhaps she should search for him——

Moving swiftly, Lydia went to the house and took from their sleeping room a robe, then returned to the courtyard and onto the plain. Her lovely face was taut with fear, her blue eyes more anxious the farther she searched. Suppose he had fallen! Suppose his flock had strayed and been lost, while he lay

somewhere helpless, in pain, and alone in danger.

It seemed anticlimatic, like tears after death, to come upon Joel suddenly and to see with what weakness he made his way home.

Lydia halted her frantic search with a kind of aching thankfulness; at least, he had not fallen yet. She said gently, "My dear, I have brought you a robe."

"And by merely wanting to come," Joel replied, "you have brought me the courage for words I must say."

"What is it?" she faltered anxiously. "And where are the sheep? Did you leave them behind?"

"Cover my shoulders with the robe, then hold my hand, and we will talk as we walk."

Shaken, Lydia placed the robe around his shoulders. Then, leaning her heavy golden head against Joel's shoulder and holding his hand, she learned that her fears were justified. This very day he had sold all their sheep, retaining none for the lambing next spring.

"Let's face it," Joel said sorrowfully. "My strength has run out like wine poured from a cup. I must keep to my bed for whatever time is left."

By now they had reached the courtyard, then the house and a couch, where she helped him to lie down. Joel's forehead was waxen, his mobile lips pale.

As she soothed him and fed him a few bites of bread, she said bravely: "We shall take all the gold from the sheep and move to Jerusalem at once. There are many fine physicians there."

"It seems futile," Joel murmured listlessly.

"But I love you!" Lydia cried in distress. "I have

got to believe in your ultimate cure! You, too—you have got to believe in it!"

But Joel had turned away from her. Tossing restlessly upon the couch, he fell into the half sleep that Lydia feared. His eyes were half open, half seeing, half blank——

So Lydia planned by herself what Joel in his illness could not help her plan.

She knew, though she spent all the gold from the sheep plus the few precious coins she had put by herself for the son she had not yet conceived, that she had to do something—*anything* to stay the awful helplessness of watching her husband waste away.

As a start, she would store her linens and cover the beds from the gnawing teeth of mice. She would get Jeremy, the sheepshearer, to care for things while they were gone. And she would believe with all the strength she had that they would one day return!

In Jerusalem in a rented house Lydia got Joel settled, then began the long, heartbreaking task of calling in the famed physicians. It was not so much that one or two failed to work the cure she had paid them gold for; for their were other physicians to call and other treatments to be tried. But to see the bafflement in their eyes as, one by one, they all gave up seemed an extension of her own despair. At last, she had spent all the gold from the sheep, and the final physician had failed.

Lydia remembered back to the time she had wished for a lesser burden, the kind she could help Joel bear. Now the day and the burden had finally arrived. But it had been added—none taken away—to a burden worsening every day.

The few precious coins she had saved for a son she must still save, in case she should hear of new cures. In the meantime, she had to seek work to pay for their lodging and meals.

The hours Lydia spent in the homes of the rich drained her stubborn courage even more. Every day she baked bread or molded cheese or made spicy sweet cakes for the grand folk. But all through the hours while her busy hands flew, her heart was back in the small house with Joel.

How dreadful he was looking now! What awful tempers his illness involved! How endlessly he shook, till it seemed to them both that he would be shaken apart! And how her heart ached as she watched!

Because of her utter weariness, she might have missed the chattering of the other servants one midday at lunch. But they talked of a great physician who was able to work the most marvelous cures, and Lydia raised her golden head.

"Who is he?" she questioned anxiously, her blue eyes looking from face to face.

The key keeper seemed incredulous. "Have you not yet heard of Jesus?" he asked. His eyebrows raised on his seamy brow.

"No, I am sorry."

"And you ought to be! He healed a lame beggar the other day!"

"He cured a leper!" another cut in.

"He brought sight to a blind man!" the key keeper said.

"He went into Simon's house—so I have been told—and cured the ailing mother-in-law of a fever hot enough to kill!"

Half doubting, Lydia wrung her hands. "But did anybody *see* these things? Has anybody had proof of His skill?"

There was silence for a moment. Then the key keeper lifted glowing eyes. "I have," he said simply. "The blind man was I."

Had he been insistent or offered proof, Lydia might have disbelieved. But he said no more, and Lydia's faith found its true staff at last through belief in the Healer of men.

That evening she drew what remained of her wages and hurried home to the fast-sinking Joel. "Beloved," she said excitedly, "I have heard the most wonderful news in the world! A great physician is working cures in a town a considerable distance away. I am going to take you to him at once!"

"If you wish," Joel murmured listlessly. His manner suggested how futile it seemed to go traveling over the country again.

Lydia's loneliness reached a new low. Even her husband had given up the thought of ever returning home. But she would never give up while he lived! So again she must plan by herself.

The next few days were, for Lydia, among the busiest she had ever known. Her reserve strength was almost gone by now; but still there were many things to do.

She washed and mended the one decent robe to cover Joel while the journey was made. She prepared and packed food to be taken along. And finally, she hired four strong young men to carry Joel's litter and lead the way. It was dawn of the fourth day after her hearing of Jesus when the party set out.

Joel worsened rapidly under the strain. The jostling seemed to bother him, and the preseasonal chill made him shake even worse. But Lydia, trusting with all her heart in the Healer who healed without treatment or herb, could only urge the tired group on.

Even so, she could barely restrain her tears as she paid the young men for their first day's work. The gold she had saved for a possible new life must be spent in a fight to preserve one.

After stopping for the night and resting as best they could on the uneven ground, the burdened party struggled on. It seemed that they would never reach their destination. But eventually many jagged roofs could be seen in the distance against the blue sky.

As they neared the town where Jesus was reported to be, they could see that a great press of people was there. Dust made gray the lower air, as if from the milling around of sheep, and the streetways were crowded wall to wall. It was evident that to go straight would see them baffled by the crowd.

Lydia had Joel's litter placed beneath the shade of an olive tree. Then she ordered two of the young men ahead to see by which route they might best take Joel into the city. That the great press of people might make them too late seemed altogether too hard to bear.

Anxiously, Lydia waited with Joel, often patting his thin hands or moistening his pale, unsmiling lips. They had to get near, they just *had* to get near!

But when the two young men returned she read in their discouraged eyes that they had not been able to locate a route. Desperation made her brave.

She asked scathingly: "Are you nurses, then? Would you stay here, bathing my sick husband's brow, while I go find a way myself?"

The young men reddened. Then one, stepping forward as spokesman, said, "We did discuss a possible way, but we feared that you might not approve."

"What way?" she questioned desperately.

"Jesus is in a certain house, and a great press of people wait out front, expecting Him to come out that way. So we thought we might reach the stairway out back and carry your husband to the roof——"

"There is a hole in the tile?"

"No, there is not," he said.

"Then we will make one!" Lydia's eyes held a glow. "If that be the only way there is, it is the way He intends us to use!"

Later, Lydia watched the young men deliberately break the tiles from the roof and lower her husband's litter down to the feet of the Healer of men.

Joel, in a coma, seemed unaware of where he was.

But Lydia, watching from the roof in a numbing glory of faith long sustained, saw everything.

She looked at Jesus' compassionate face. She heard Him say to Joel, "Son, thy sins are forgiven." And she saw how Jesus perceived that there were scoffers in the house who thought that He blasphemied God in forgiving this sick man his sins. He turned to the murmuring crowd and asked, "Why reason ye these things in your hearts?"

Then, returning to Joel, He commanded, His

gentle voice flawless with love, "Arise, and take up thy bed, and walk."

A stillness spread over Joel's body. Lydia, watching from the roof, was literally transformed with joy. All through the dreary months just past, she had longed for Joel to have faith in his cure. Now, deeply, she needed to prove to herself exactly how strong her own faith was. Turning away from the unfinished scene, she ran down the stairway, encircled the crowd, and stood waiting for Joel to appear.

He was walking strongly when he came. On his back was the litter they had brought him on. In his eyes was the same happy glow that hers had held when she heard of the Healer who worked the cure.

"Beloved!" she whispered and ran to Joel's arms.

He seemed to read her heart. Looking deeply into her shining blue eyes, he said tenderly: "Lydia, dear wife. Through you I have learned that the first cure is faith."

Then, together, they started the long journey home. In their hearts was a picture of the courtyard, its olive and grape.

The value of experience is that we learn what to avoid and what to seek. To keep our mistakes and experiences always in our minds is as senseless as to attempt to carry with us the steppingstones on which we have crossed the stream.—NEVIN H. SNYDER

Dreams Can Come True

ELSIE H. SMITH

ALMOST ALL OF US dream of happier circumstances, of new homes, travel, freedom from care, success, financial security. Whatever our desire, as Christians we pray for these things and wonder why our dreams so seldom reach fulfillment. Sometimes we are tempted to accept our lack by concluding that we are unlucky, that the stars are set against us, or that God does not want us to have happiness.

Even the most abject failures have had their dreams, for aspiration, however feeble, is present in every human being; it is a component part of that Spirit, the God within, which urges man onward. When the flame is feeble, when the will is weak, the dream soon dies, and the person, denying God in his heart with ironical bitterness and frustration, reels through the cluttered debris of his pointless life lost to the good he might have known.

However, the average person has in his life many adequate returns and a faith that lifts him above the pitfalls he may encounter. Why, when we believe in God, when we try to live uprightly, when we work hard and strive to reach a goal, do we not get the so-called "breaks"? Why do our dreams run ahead, just out of our grasp—so far distant at times that it seems useless to pursue them?

What is the quality of a dream, a wish, a hope, a desire? And how do we go about making a dream

come true? Let us think about the ingredients required in order to fulfill our hearts' desire.

Nearly every successful author has been told not once but many times, "I have always wanted to write a book." The author smiles politely. It is his only answer. He cannot tell his admirers that in all probability their dream is only an idle one. Writing a book means hard work and years of preparation, study, and education; a knowledge of and ability to use words; and subject matter. Ben Ames Williams is said to have spent fifteen years gathering the material for his great novel "House Divided." Writing a book means living with the mind as well as with the body, so that the writer has something to say. This is only the beginning. The author of a poem, a play, or a story has to have a definite plan. The words do not just pour out of his mind at random. Many times, even with a plan, the words have to be dug out, considered, discarded, revised to fit his plan before the finished product is ready to show the world.

No, writing is not easy; neither is success in any other field of endeavor. Dreams alone accomplish nothing. They are like the pretty white clouds that float across the sunny sky. They have little substance and float away. But when we see the dark storm clouds gather we know that there will be a change in the weather. They do not float; they roll. They move steadily, surely along their wind-tossed way. There is purpose in the storm clouds—and results. The comparison may be a strange one, but apt, nevertheless. Any dream that is to become more than a pleasant pastime or a secret wish must have pur-

pose and strong desire behind it.

Purpose, then, is the first ingredient of the successful dream.

An old copybook adage, trite, but very true, is, "If at first you don't succeed, try, try again." Life means work for most of us, and we would not have it otherwise. The saying that it is three generations from overalls to overalls has proved true many times. The man who has won for himself success or great wealth does his children deep injury if he gives them every advantage without enduing within them a respect for work and a useful outpouring of their innate abilities.

Elaine, who has an unusually beautiful voice, thought she wanted to study in New York. After a year she returned home, saying that it was too hard and not worth the effort. For her concert singing was a passing dream. Her real aim was a home and children, which she now has. However, many who think they really want a certain career have not the determination to stick to the job with the singleness of purpose and hard work that the finding of success demands.

All our successful enterprises and inventions started with a dream—not the summer-cloud variety, but a steady, single-purpose idea in the mind of the man or woman who lived the dream. James J. Hill, Thomas A. Edison, the Wright brothers pursued their activities day and night. No pleasures could tempt them to sidetrack their purpose or squander their time and attention. They worked at their dreams with dogged determination, and their dreams came true.

The second ingredient, then, of a successful dream is work.

And what is the third? What else is needed to nourish the dream into accomplishment? "Man shall not live by bread alone," say the Scriptures. He needs to feed his spirit as well, for Spirit is the heart of man. Spirit is the man himself. Our bodies are places where we live, our means of expressing what we really are. God breathed into us "the breath of life" and He never meant for us to walk alone. Even the pagans of ancient times had gods in whom they believed and to whom they made sacrifices. Truly, their gods were gods of fear and their religious ceremonies ones of superstition and propitiation; but the pagans had a belief, nevertheless, in a power greater than themselves and one that could influence their lives.

How fortunate we are that we have a kindly, loving God to whom we can take our fondest dreams and ask for help! The Christian religion is the background of civilization, and worship of God is one of the pillars of the world.

All our great statesmen, all our successful inventors, industrialists, teachers, and leaders have had faith in God. Deep in their hearts they have known and felt a reliance in a Spirit greater than themselves and wordlessly depended on its strength.

Faith in God is the third ingredient necessary for the accomplishment of our hearts' desire.

Every dream we carry in our hearts is capable of fulfillment if we add to purpose work, prayer, and faith in God. But prayer has to have special ingredients, too. Perhaps we may ask, "Why do my prayers go unanswered?" First, possibly because we

are not in tune with God. We have to reach Him before He can work through us. We cannot tune in a radio program without the right wave length; we cannot tune in God's power until we have a rhythm that matches His. God is Spirit, of which we are part. God is Truth, unselfishness, beauty, understanding, love.

I have a friend who for many years has had in her home a relative who requires a great deal of care. It is a trial that has weighed heavily on her spirits, and subtracted much from her freedom and joy. Always she has chafed under this care and tried to evolve some scheme to get this person cared for in some other way. Through the years she has had many desires and dreams; but try as she might, they did not seem to come to pass. Now through prayer and Truth reading and study, she has found the light. "Until I put away resentment," she told me, "until I accepted this load and began to carry it with compassion, nothing worked." Now things are beginning to come her way. She is in tune with God.

We cannot harbor resentment, hatred, dislike, discontent, and expect to get through to God with our prayers. Perhaps this is what is meant when the Bible says, "the pure in heart . . . shall see God." We have to try to clear away the clutter of unworthy thinking and to tune our hearts to God's own wave length. Then we can come to Him with our dreams and expect the assistance and leadership we need.

The word expect is an important part of prayer. Again we ask, "Why are my prayers unanswered?" Perhaps because we are not certain that they are going to be. We hope that God will help us, but there

is that little reservation "if." We are hampered by doubt. We have to expect, we have to believe, we have to know that He is answering us. We have to pray in faith and quell every doubtful thought; we have to commune with God frequently, not by getting down on our knees but by affirming every hour, *"God is good; God is hearing me; God is leading me; God is answering my prayer."* It has to become part of our lives, this partnership with God.

Prayer, then, is the fourth ingredient of our dreams.

With purpose, work, faith, and prayer we cannot fail. Our dreams can come true!

How to Write, Telephone, or Telegraph to Unity:

TO WRITE, address: Unity, Lee's Summit, Missouri.

TO TELEPHONE LONG-DISTANCE, call: Unity, Kansas City, Missouri, BAltimore 4720 (where 24-hour service direct to Unity headquarters is maintained).

TO TELEGRAPH, address: Unity, WUX, Kansas City, Missouri. (The WUX code assures direct 24-hour connection to a teleprinter in our office.)

The Promises of God

J. F. CORLESS

IN THE 1st chapter of II Peter our attention is directed to the fact that certain promises have been given to us from God the Father. Peter refers to them as "precious and exceeding great promises." In using the adjectives "precious and exceeding great," Peter endeavors to convey to us the value of these promises. Indeed, he uses strong words.

Because we do not always understand the promises of God, many of us tend to think of them as being largely promises of punishment for wrongdoing. The Scriptures do point out that when man lives contrary to the provisions of God's great law of life he brings upon himself conditions that are evil. "Whatsoever a man soweth, that shall he also reap." If we sow seeds of evil thoughts and acts, we bring forth a harvest of evil results. "Give, and it shall be given unto you" applies equally to both good and evil. Yet, as we read carefully the inspired words in the Bible, we find that the promises of God to man are essentially promises of good. They are promises of freedom, safety, health, joy, abundant supply, peace of mind. Sin does, indeed, bring to the sinner its own evil result, and we are told that "the wages of sin is death." Yet to us God's promises of good overshadow all the promises of punishment.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto

Jehovah, and he will have mercy upon him . . . for he will abundantly pardon." Again, we read, "Jehovah, [is] a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth; keeping lovingkindness for thousands, forgiving iniquity and transgression and sin."

The promises of God begin with the great and precious promise of pardon. Man, in his ignorance and foolishness, makes mistakes, sins, and does evil as he blunders about seeking happiness. Yet, when he awakens to his mistakes, when he is willing to forsake his former evil way, when he is willing to stop thinking evil thoughts and doing the things that bring his trouble to him, he will find that the great God and Creator of all is not vindictive or revengeful and does not delight in punishment or torture. He will find, rather, that He is, as Jesus taught, the God of love, who will lend man His mighty power to save him both from his ignorance and its results. By His almighty power man shall be made free. He shall be released from the bondage of evil in its every form. Such promises of pardon and forgiveness call for a life of obedience to God's laws, a life of Christian service, a life in which man extends to others the same pardon and forgiveness that he would have for himself. The Master's words are, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Among the experiences that torment everyone is fear. All persons may feel its dread influence in some form. The mother may fear for her child's safety, health, and success; the businessman may fear for his business; the worker for his job. This grim thing

called fear haunts all mankind, destroying happiness and robbing life of its joy. Moreover, it brings to many the same experience that Job had, for he said, "The thing which I fear cometh upon me." Fear of something may draw it to us. Our fear itself is an invitation to the thing we fear to come and destroy us.

Yet the promises of God are filled with promises of release from fear, promises of protection from the thing we fear, and promises of safety and security.

"The angel of Jehovah encampeth round about them
that fear him,
And delivereth them."

This is the promise to everyone. The Psalmist David, when he realized the true meaning of this promise of deliverance from fear and all other evil, declared,

"In God have I put my trust, I will not be afraid;
What can man do unto me?"

Trust and faith in God dispel fear. To everyone the Father says, "I will in no wise fail thee, neither will I in any wise forsake thee." We may fail God; we may forsake Him and thus cut ourselves off from His salvation, but He does not neglect or forget us.

The assurances and promises of God may be summed up in this one promise given to us in Isaiah, "I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee."

Paul, when he learned this great truth about the presence of God, said,

"The Lord is my helper; I will not fear:
What shall man do unto me?"

Yet with all these promises of God there is a requirement of co-operation on our part. These great

and precious promises of deliverance from fear, and from the things that cause fear, are for those who trust God and have faith in Him. They are for those who love His law and are obedient to it and for those who attune their lives to the life of God.

There is another great group of promises that the world has largely overlooked—the promises of healing. They are many, and they are clear, positive, and definite. In this age untold thousands are discovering that when they do their part God does His part, and the promises are fulfilled. "I will restore health unto thee, and I will heal thee of thy wounds, saith Jehovah." "I am Jehovah, and there is none else; besides me there is no God." "Jehovah will take away from thee all sickness." Many are the great and precious promises of health and healing. Speaking of them, Paul says, "What he had promised, he was able to perform." And Peter declares, "The Lord is not slack concerning his promise."

He who would know the healing, saving, and cleansing power of God, who would have his fears removed and find in God a refuge from trouble must, as Eliphaz said to Job, "Acquaint now thyself with him [God], and be at peace." This is the great concern of the church—to form an acquaintance with God by which the mighty power that created the universe may be brought into expression in our lives.

But let us not fool ourselves. He who knows more about movie celebrities, baseball, prize fighters, and neighborhood gossip than he knows about God will have to lock up these things before he receives help in time of need, for they are the things with which he is acquainted. He who feeds his body with

material food but utterly neglects to feed his mind with Truth has little claim on the promises of God.

He who spends many hours each week in idle conversation and mere entertainment and gives only scant minutes to prayer and the study of God's work is not even on speaking terms with his heavenly Father. He is in no position to claim the promises. He who values the things of God in pennies and dollars has, by his very lack of vital interest in the affairs of God, closed the door on himself. Man sets his own valuation on Truth. No man has yet made a success of any business or profession, no man has ever accomplished anything worth while who has not been willing to spend time, effort, money, energy, thought, and interest in the pursuit of success.

And so it is with these mighty promises of God. If we really want them fulfilled in our lives, then we must put forth a patient, steadfast, and earnest effort to fulfill the requirements. When we do this we shall, indeed, find that, as Peter says, "He hath granted unto us his precious and exceeding great promises."

May we follow the Scriptures. They are filled with the promises of God. Our great trouble is that when we are charitable we want to let the world know it, and when we do this we have our reward. We read, "Every one that asketh receiveth," but to many it seems to be too much trouble to ask. They seem to think that all good should be heaped upon them. And it seems to be for a time, but there comes a time in the lives of all of us when this stops and we must ask for what we need.

There is still another promise in the form of a

question: "If ye then . . . know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Among the promises that God has given man is one of prosperity, which many of us seem to desire most of all. David said,

"Delight thyself also in Jehovah;
And he will give thee the desires of thy heart."

Many persons have financial problems, and they cannot understand why. They do not realize that they have the problems because they have sown seeds of poverty and lack in their subconscious minds and must reap a harvest of poverty and lack.

But if we make mistakes, it is our privilege to rectify them, for we are not under condemnation. We can rectify our conditions by changing our thought. And it is our privilege to change our thought. God's promise to man is that He answers prayer. And many there are who have proved this to be true. But many prayers are like this: "O God, give me; I am hungry, cold, weak, and helpless." In reality, the I AM is not hungry, weak, cold, or helpless. The I AM is the Son of God—spiritual heir to all the Father has. But when we attach the I AM to negative conditions it brings these conditions to us. If we would have the good things that the Father has promised, then we must not make negative statements. Let us say, *"I am spiritual man; I am a son of God, and all that the Father has is mine."* This positive thinking will draw to us an abundance of every good and perfect thing.

Moses said, "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold

him guiltless that taketh his name in vain." In speaking to Moses, God called Himself "I AM THAT I AM." I AM is "God's name in man." It is the name of the Son of God, or the Christ in us. We can attach to it any quality of God. The law (the Lord) will not keep us from bringing to ourselves anything that we attach to this name. Nor will the Lord hold us guiltless, as Moses puts it, if we claim sickness, poverty, or inharmony. In The Book of Job we find this wonderful promise, "Thou shalt also decree a thing, and it shall be established unto thee." This is our privilege, but we make a stumbling block of our privilege if we ask only for material things. It is wiser to know that all the Father has belongs to us, that all we need comes to us. When we try to demonstrate things our desires often change, and we are kept busy demonstrating things, and they may become burdensome to us.

Jesus said, "All things whatsoever the Father hath are mine." The Master laid down the rule whereby we may realize the promises of God here and now—not only in part but whole and completely in a life of abundance, health, peace, and joy, with plenty of every good thing. The greatest of all the Master's promises will make complete fulfillment of life possible. It is, "Seek ye first his kingdom, and his righteousness; and all things shall be added unto you."

A man in the right, with God on his side, is in the majority, though he be alone, for God is multitudinous above all populations of the earth.—BEECHER

Beloved

HELENE SEAY

TO BE LOVED is the most satisfying experience we can know. Being unloved may cause loneliness, insecurity, disease, greed, or covetousness; but the feeling of being loved can erase any one or all of these conditions. We cannot be lonely when we feel loved. Neither can we feel insecure in human relations when we know that we are loved. Nor would there be any thievery if everyone knew that through the love of God all things are his already. And so it is with every need of the human heart. To feel loved is the answer to the lack or need of anything.

This is why the word beloved means all things needful. It means all things to all men. It fulfills every heart's desire and conveys all blessings.

God said of Jesus, "This is my beloved Son, in whom I am well pleased." What did the Father withhold from this beloved Son? Nothing! And are we not also His beloved children? Did Jesus not tell us so when He taught us to pray, "Our Father . . ."?

One of the first things we study in Truth is the commandment of Jesus, "Love one another, even as I have loved you." John said, "We love, because he [God] first loved us." We learn that in order to receive our own good we must let go of all condemnation, criticism, and unforgiveness.

Have you struggled, as I have, against the feeling that you have something you must forgive in another

person? Have you prayed to be able to give up resentment, a feeling that you have been unjustly treated? You can learn in Truth that your subconscious mind stores up such reactions to others. And they seem to be firmly entrenched when you want to give them up.

Try this, beloved friend. Put aside all thought of the thing that needs forgiveness. Take within you the name of the person concerned and mentally speak with him. Call him, "Beloved J——" or whatever his name may be. Then address him simply as "Beloved." You are telling him to be loved and to feel loved. You will feel such a surge of love welling up within you that you will be unable to hold any untrue thought about this person.

"Thy word is truth," Jesus prayed to the Father. Is not the word beloved the word of God? Yes, for all the power of God and all the feeling of being loved is in it. It shall return to you void; it shall accomplish that whereto it is sent.

Say the word beloved to yourself. Feel the power and the peace and the praise of it completely infolding you. The warmth of it dispels all coldness, all rejection, all false modesty between yourself and whomever you have called "Beloved." In spontaneity, in naturalness of manner, in loving glance and act you will be able to express God's love to all whom you meet. You will love because you cannot help it. You will love because you are fulfilled in your own being—filled to overflowing with all the meaning and feeling and life that are in this blessed word.

Silently, address everyone your attention rests on,

wherever you are. When you answer the phone or your doorbell, silently greet the one who addresses you or who stands before you by his true name, "Beloved of my Father." If you say to all humanity from the depths of your heart, "You are beloved," you will receive such a measure of love in return that there will not be room enough to hold it! It will overflow into your world! It will bless and lift and glorify the earth and all who dwell in it!

Is thy beloved wise? With wisdom beyond measure.

Is thy beloved rich? He has the Father's treasure.

Is thy beloved safe? He is the son, protected.

Is thy beloved fair? He is the Christ reflected.

I Give Him

Aline Lea

I give Him my plans,
Let Him set the pace,
The time, and the way
For winning the race.

I give Him my doubts,
Let Him ease the way
And exile my cares
Like phantoms today.

I give Him my dreams,
Let Him show me how
To win what I wish;
God's will is done now.

Answered and Unanswered Prayers

LOUISE GRAY CASON

MAN HAS WONDERED for ages why some prayers are answered and others are not. Since God is love and justice, man believes that He should have no favorites among His children. Therefore, the reason must lie in the manner in which a person prays rather than in fickleness on the part of God. The sooner man realizes this fact and seeks to learn how to pray, the sooner he will grow into the abundant life.

With these facts in mind let us discuss prayer. Prayer is communion with God. The person who receives an answer to his prayers has communed with God. The person who fails to receive any response may speak a few words, indicating his negative feelings about a situation. But he has not prayed, for prayer is communion with God, and he has communed with no one except himself.

Therefore, it is necessary for us to learn how to commune with God through prayer in order to receive answers to our needs. Clear-cut instructions are given in the Bible on how to commune with God:

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." From these instructions we learn two things. First, prayer involves only God and ourselves. Second, prayer is an inner matter entirely.

Yes, indeed, prayer is an inward journey we make alone. Let us use an illustration. Suppose I had just been to New York. I might tell you of the things I saw there and of the happiness I experienced on my journey. But you could never know the glories of New York unless you made the journey and had the same experiences. I could tell you which highway to travel to reach this city; but until you actually made the trip and arrived in New York, it would remain just a place to you.

So it is with this inner journey of prayer. Those who have traveled the inward path and communed with the Father have verified the belief that prayer is a definite experience that brings results in living. Those who have successfully made this inward journey agree on the path that is to be followed. And so, in order that we may learn to commune with God as they have, let us study certain instructions and then make our own inner journey to God.

There are five steps in praying. They are, in order, stillness, relaxation, concentration, meditation, and realization. The steps of stillness and relaxation deal with shutting the door on the outer world. The steps of concentration, meditation, and realization deal with communing with the Father.

Let us consider each step in detail as we turn within. Concerning the step of stillness, Psalms 46:10 says, "Be still, and know that I am God." To quiet and still the mind and body is our first step inward; that means to "shut thy door." We cannot find or know God while our minds and bodies are in a state of activity. We must be still.

How will we become still? Webster tells us the

word still means "motionless; quiet; not disturbed by agitation or noise." And so we must, by practice, still our minds and bodies of all activity. We can do this by assuming a comfortable position and forgetting worldly thoughts. It is a revealing experience, but it often takes practice before it can be accomplished. In the beginning we should not force ourselves to be still very long at a time. But the periods of being quiet can be gradually increased until we remain still for at least fifteen minutes. This step is a must in prayer practice.

When we have learned how to become still, we are ready for the next step—relaxation. We have said or heard many times the advice to "let go and let God," but this cannot be done so long as we are tense mentally and physically. Relaxation is a release from strain, a lessening of tension. It renews one within. This relaxation of mind and body can be accomplished by voluntary exercise of the will. Consciously we focus our attention on each part of the body and let go of all tension in each area until the entire body is completely relaxed. This may take a little practice, but it can be accomplished.

When one has become still and relaxed he has entered the "inner chamber" and shut the door. If one goes no further toward communion in prayer than stilling and relaxing his mind and body, he has accomplished much. A quiet, relaxed body permits muscles to assume their normal condition, which, in turn, removes pressure from the nerves. And this eliminates tension, which so frequently produces physical exhaustion, and constriction of blood vessels, which permits one's blood to circulate freely.

The third inward step is that of concentration. To concentrate means to "direct toward a common center." The example most used to illustrate the power of concentration is that of focusing the rays of the sun through a magnifying glass on one spot until fire is produced. This is a good example of how one must hold his thoughts steady and focus them only on the need he is trying to heal. But it does not tell how to hold the glass steady; that is, hold the thoughts steady and concentrate them on one particular problem. Upon entering the "inner chamber" one may find that ideas of every kind rush in, clamoring for attention.

The word concentrate means "to increase in strength by removing diluting or admixed materials; as, to concentrate ores by washing." As I read the definition, I remembered a picture I had once seen of a gold prospector washing material in a small pan to remove all but the valuable ore.

This illustration shows what one must do to concentrate. When one prays he must wash out of his mind all ideas except the one about which he is seeking the Father's aid.

When we have mastered the step of concentration we are within the "inner chamber," with our consciousness focused on the theme of our prayer, and we have reached the step of meditation. To meditate means "to dwell in thought; to muse; to reflect." There are three ways of thus meditating: verbally, visually, and emotionally. We meditate verbally by asking with our lips and musing over the words as we pray. We meditate visually by asking with the mind's eye. When visualization is so

complete that we can see with our imagination the picture of that which we desire it will come forth into manifestation. Meditation is also done emotionally, with the feeling nature. This is letting the feelings ponder the subject about which one is praying. But these feelings should be of love and harmony as one thinks about his prayer theme.

How long should we pray? Until we receive enlightenment in the matter; that is, until we know that which we are asking for will be received. This may require continued prayers in the face of negative appearances and when all ways seem blocked. This step of finding God is realization. Just as the sun lights and warms the earth in a minute, in the twinkle of an eye, so can our minds be illumined to the glorious allness of God. We become aware of our at-one-ment with the Father. We know that all is well. Here, in the stillness within us, we have found the place of adjustment, and all is well. The peace that passes all understanding enters our hearts. When this point is reached we let go of the matter entirely, and God brings forth the perfect answer.

In conclusion, this inner journey to the heart of the Father can be made in the twinkle of an eye when a need suddenly arises if we are familiar enough with the steps through prayer practice. Of course, we all know persons who had never prayed before but who in dire need and because all outer help was gone complied with the laws of communion unconsciously and found God and the answer at once. But this is rare. To live the abundant life and receive answers to our prayers, we must learn to commune with God.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: Thou art the light of my life, and I trust in Thy guidance.

Prosperity: I think and talk of God's prosperity eternally provided for me, and all my affairs respond with a steady inflow of abundance.

Healing: God is the light of my mind, the strength of my spirit, the health of my body. In Him do I trust.

INSTRUCTIONS—Prayer is spiritual communion between God and man. We must recognize the law in order that spirit may commune with Spirit. Talking in a loud voice, telling God what He has done and what we wish Him to do is not prayer.

To get the results that are promised, we must observe the law to close the door on the outer world and get still within and find peace in God consciousness.

It takes experience to be able to center oneself in Spirit for spiritual communion, but if one practices the presence of God every day, it will soon become easy. God's will is always good will.

For the coming month first study carefully the little lessons which follow, and join us faithfully in the Illumination, Prosperity, and Healing Thoughts.

To man is given the highest power in the universe, the power of conscious thought.

The word Christ is charged with spiritual power far above and beyond any other word in human language. Power gives dominion and mastery. Power gives you that innate ability to hold your mind on the word "light," until the word breaks forth in consciousness as absolute knowing.

The truly powerful mind is always exalted and illumined by the spiritual words planted in it. Words that express high ideals elevate the whole consciousness. Every exalted illumined thought should be linked with words that express strength.

Realize continually that every idea in the Principle of Being has unlimited capacity of expression; that Mind is the causative and directive agent in the whole universe, and man is the choicest fruit. Declare again and again that it is God-mind in man that is constantly striving to make a higher type of mankind. It is really waste of effort to discuss whether this Mind is God or man—they are so closely related in the work that one blends into the other; so let us be content and call it mind and work with it.

Affirm boldly that both the within and the without are glorified in your understanding, and that your whole being is spiritually awakened. Rejoice in the knowledge that the guiding hand of the Lord is extended to you, and that you always know just which way to turn. Then affirm;

"Thou art the light of my life, and I trust in Thy guidance."

There is one substance everywhere present. Faith in the capacity of substance to become manifest brings forth the fruit of Spirit. In Truth, faith is an implanted part of substance.

The power of the word is the power by which God is creating His world. Man is creating his prosperity by his word. The power of the word is received into consciousness and there begets and quickens a new state of mind.

Ever remember that faith is closely allied with substance and substance is the source of your good. Remember that omnipresent substance is plastic to the molding touch of the thought of faith, and responds to our lightest word.

Declare again and again that God is the source of a mighty stream of substance, and that you are a channel of expression, and that everything you turn your hand to prospers. It is after this manner that the fear of want is cast out, and you dwell perpetually in the fullness of the now.

Though I give you mountains of money, it would be as nothing compared with the awakening in you of the spiritual understanding of this mighty omnipresent thought stuff.

Just as the earth is the universal matrix in which all vegetation develops, so the mind of man is the matrix in which ideas of prosperity germinate and bring forth according to our faith. Affirm:

"I think and talk of God's prosperity eternally provided for me, and all my affairs respond with a steady inflow of abundance."

The light of Spirit lifts us above the plane of consciousness where sin and sickness are manifested. It takes us into the realm of God, where His life and wholeness meet no contradiction. The light of Spirit opens the avenues of consciousness. Along these unobstructed avenues the power of God courses, and whatever there may be of error is driven out.

The Holy Spirit, God's word in action, is always here. The outpouring of the Holy Spirit is the sign by which the natural man recognizes the divine. This mighty helper is with us and within us in the commonplace and in the exalted; in our sleeping and in our waking hours; in our moods of helplessness, as surely as in our moods of strength. We can bring this consciousness to a steady realization, by depending on it. Then our health will never break; then our strength will be as God's strength. We come to our heritage of health and wholeness by holding to the consciousness of health and wholeness.

Fear paralyzes action. Dissolve all fear in the mind, and perfect trust appears. Health will at once begin to be manifested. The dissipation of fear and the restoration of confidence are the principle factors that have to be handled in the race thought.

Denial of fear must be followed by strong affirmations of health and positive trust, else a mental vacuum is formed that may be invaded by worse thoughts. Affirm:

"God is the light of my mind, the strength of my spirit, the health of my body. In Him do I trust."

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The Thing That Comes to Me

God give me light that I may see
The good in everything for me;
And let me know in everyone
His good, and bad expect in none.

To all things good wherever they are,
At hand, unseen, or glimpsed afar,
Let my creative thought go out,
Unfettered by a fear or doubt.

For this I know, my thought makes things
And back to me its own kind brings;
That which in everything I see
Is just the thing that comes to me.

—*Sheldon Shepard*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 1, 1954

UNITY SUBJECT—*Communion with God.*

INTERNATIONAL SUBJECT—*Christian Worship and Fellowship*—Acts 2:46, 47; Col. 3:12-17; Heb. 10:23-25.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart,

47. Praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

12. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering;

13. Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye:

14. And above all these things *put on* love, which is the bond of perfectness.

15. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

16. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with grace in your

hearts unto God.

17. And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

23. Let us hold fast the confession of our hope that it waver not; for he is faithful that promised:

24. And let us consider one another to provoke unto love and good works;

25. Not forsaking our own assembling together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh.

GOLDEN TEXT—*Let us consider one another to provoke unto love and good works; not forsaking our own assembling together.*—Heb. 10:24, 25.

SILENT PRAYER—*By thought, word, and deed I acknowledge my oneness with God and my unity with all men.*

In becoming a fully rounded, Christlike person, man advances along two paths. One path concerns his own individual overcoming. He must learn to know God for himself and develop or grow into the Christ characteristics in the way that is natural or peculiar to him. "What *is that* to thee? follow thou me" must be his attitude in respect to any tendency to copy after others, to influence or be influenced unduly by them, to be overly curious about them, or to stumble because of them. As a son of God manifesting the Father, he naturally will be original, to a certain extent, at least, in his expression.

The other path, and the one that this lesson deals with especially, is man's relation to his fellow men. While every individual is a distinct being and must develop in his own God-given way, he is, in Truth,

part of a great whole. He is at one with all other persons; and because of this union with others, he must develop with the race. He must learn how to live with others and how to grow with them. He must associate with others for his own good as well as theirs. Because of this necessity, men have built churches where they can gather and worship God together.

If a person stays by himself, keeps his religious views to himself, and does not share his inspirations and joys with others; if he never listens to the opinions and convictions of others, or does not consider them, he becomes narrow and one-sided. If any man daily contacts the world in a business way but fails to contact other persons in religious worship, his enthusiasm for the things of Spirit is liable to wane, and he is liable to become increasingly selfish and worldly minded. Hence, Paul's admonition, as stated in our lesson, "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh."

"The day" is the time of fulfillment, of manifest wholeness and perfection. It is the degree of unfoldment wherein we have overcome all human limitation and entered fully into the Christ consciousness. As we know, express, and manifest our Christlikeness more and more fully, we shall find that the urge to gather in worship with others will grow greater. This may not always be so much because *we* need it but because others need us, and for their sake the love in us will draw us to them.

Besides keeping us broad-minded, forgiving, and unselfish, we develop greater poise and grow stronger in our inner Christ dominion by our association with others. It is easy to have our own thoughts and opinions when we are by ourselves. And it is easy to follow the crowd when we are with others, but as Emerson has said, "The great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

As we become so firmly established in our consciousness of Truth that we can associate with others yet remain unswayed by their human, changeable thoughts and emotions, we become great powers for good in helping to establish the race thought in Truth. Our presence uplifts and steadies others—the crowd in which we mingle. "Ye are the salt of the earth . . . Ye are the light of the world."

The old notion that mystery commands the act of worship and that once a thing becomes familiar it loses its power to excite our reverence was not indorsed by Jesus. "We worship that which we know," He told the Samaritan woman. To know another person truly, one must be with him, observe his ways, his habits of thinking and acting, his reaction to life. We cannot know those to whom we give no thought, in whom we have no interest. To know the Spirit of truth within us, we must think about it, believe in its reality, expect its daily promptings, worship it by continually holding it in mind. Life eternal consists in knowing God and Jesus Christ. To be conscious of Divine Mind functioning in and through us is to know God.

The eternal One is good. He is the Spirit of good,

ever existent. Before we can know good we must learn actively to express goodness. Loving-kindness and faithfulness are attributes of the All-Good that we can know intimately and can make known to others. Praise, thanksgiving, loving-kindness, and faithfulness acquaint us with God, through the Christ, in whom we find eternal life.

Communion with God is an active, not a passive condition of mind. Those who esteem one day above the rest for purposes of worship can, by devoting this day wholeheartedly to conscious devotion to God, build up in mind a consciousness of the indwelling God that will abide with them the remaining six days of the week. Those who esteem every day alike can, by observing regular periods of meditation and prayer, establish in themselves the same consciousness.

That the spoken word is as definitely an act as a deed is evident from the last verse of Colossians given in today's lesson text—"Whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus"—and invests the word and the deed with the same status. That both deed and word be done in the name of the Lord Jesus is the requirement of divine law, through full obedience to which we learn to commune satisfyingly with the Father.

QUESTIONS

1. Along what two paths does man develop in becoming a fully rounded Christlike individual?
2. What must man develop individually, in a way peculiarly his own? Why must he learn how to live with others and to grow with them?
3. What is liable to be the result if one does not

mingle with others, especially in worship of God? Is there any reason we should gather in worship with others, even if we do not feel the need of it for our own sake?

4. What special development do we make by contact with others?
5. Does communion with God mean an active or a passive observance of divine law?

Lesson 6, August 8, 1954

UNITY SUBJECT—*The Ideal and Its Manifestation.*

INTERNATIONAL SUBJECT—*Choosing the Best.*—Matt. 6:25-33; Phil. 1:9-11; 4:8.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all

these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

9. And this I pray, that your love may abound yet more and more in knowledge and all discernment;

10. So that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ;

11. Being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

8. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

GOLDEN TEXT—*This I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent.*—Phil. 1:9, 10.

SILENT PRAYER—*I trust God, the great Father of all, and He bountifully supplies my every need.*

In His teachings Jesus admonished the apostles to concentrate the full strength of their attention on the things that endure instead of letting it veer first one way and then another. Concentration brings increase, and when this is in the spiritual realm of lasting values the treasure accumulated endures. If we live altogether in the outer or material consciousness, believing that outer possessions and appearances are the real and true substance of life and source of happiness and contentment, we shall have little love for or thought of the heavenly Father. The inner things of Spirit, which are the true sub-

stance back of all manifestations, will not appeal to us or even be known by us.

Outer "things" come and go. If we put our trust in them, anxiety is sure to be our portion. In this lesson Jesus is seeking to heal the state of mind that dwells in outer seeming and that is, therefore, filled with fear and dread about the future. Instead of being anxious about our lives, our food, our bodies, our temporal supply, we must change the basis of our thought by knowing the truth about our heavenly Father and by realizing that all creation is cared for by Him.

When man is anxious and fearful he is not so well cared for as the birds and flowers, because by the prohibitive power of his own thoughts he interferes with God's provision for his needs. If men lived as close to nature as the birds and flowers, a thought atmosphere would be created that would connect the whole human family with the oversoul, and intuition would become universal. Man, then, would not observe the wild animals to ascertain the character of the coming winter; he would be informed directly and in a far more comprehensive way about all the processes of nature. He would understand also how to overcome or adjust to that in nature which seems to be inharmonious and destructive, such as a great storm. When this confidence in the Father of all is established in an individual, fear and anxiety are erased from his mind.

The ideal man is a man of faith. Anxiety and worry find no outlet through him, for they are foreign to his nature. By concentrating the full strength of his thought on the things that endure

he is able to accumulate treasures of lasting value. He realizes the relative value of the life, food, drink, and clothing that the body requires. He, therefore, gives the principal part of his time and thought to the inner life of ideas, feeling, and aspiration.

Jesus' teaching concerning God is that God is a wise, kind, loving, ever-present, guiding, protecting, providing Father, and we must learn really to know Him as such.

"Your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." An understanding of Truth, an understanding of God the Father and of our relation to Him, a conscious knowledge and laying hold of the spiritual ideas that exist in the one Mind—God, our Father—and that have in them unlimited possibility: these constitute the kingdom of heaven and true riches. From them come abundant, unfailing supply to meet our every need.

The fact that the earth is potentially fitted to sustain human life is sufficient reason for the appearance of man on the planet, since the universal Spirit of wisdom does not create that for which there is no means of sustenance, growth, or development.

We are not strangers on earth, fighting for life against a hostile environment. Such teaching is contrary to the entire vision of Jesus. He sought to make faith in God as natural to man as the instinctive dependence of the lower animals on their environment, and He tried to prove to man that faith is as divinely justified as is animal instinct, that faith is the high instinct or intuition.

Even if man came into being not by the evolutionary process but by a special creative act, such a fact would argue, rather, the recognition by Divine Mind of the earth as the proper matrix for man's entrance into life rather than the contrary hypothesis that he is out of his element and must strive and fight to maintain himself in an alien world. Since man, then, is where he belongs at present, faith is seen as his proper instinct.

Another factor in the problem of lack of faith is the impotence that doubt brings upon man. Doubt and anxiety make life hard for him by disconnecting him from the law of his being. Instinctive trust connects him with this law.

Divine law, which brought man into being when conditions were right for his appearing, contains no deficiencies such as those that characterize man-made law. Divine law requires no patch of equity to fill up its deficiencies; it includes equity. When man does not interfere with the working of divine law in his life but seeks consistently to understand and obey it in all ways and at all times, he is cared for and watched over. He does not need to toil and struggle and worry to make ends meet. As he learns to hold himself to the righteousness that is of God and to trust the higher impulses of his mind, he finds all other things added to him.

QUESTIONS

1. What is Jesus' teaching on concentration in today's lesson?
2. If we put our trust in outer things, what will be the result?
3. Why is man sometimes not so well cared for as

the birds and the flowers?

4. How are fear and anxiety erased from the mind?
5. What was Jesus' teaching concerning God?
6. What constitutes the kingdom of heaven and true riches?

Lesson 7, August 15, 1954

UNITY SUBJECT—*Self-Discipline, the Way to Overcoming.*

INTERNATIONAL SUBJECT—*Self-Discipline for Growth.*—Matt. 16:24, 25; I Cor. 9:24-27; Heb. 12:1-4.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it.

24. Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain.

25. And every man that striveth in the games exerciseth self-control in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible.

26. I therefore so run, as not uncertainly; so fight I, as not beating the air:

27. But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

3. For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls.

4. Ye have not yet resisted unto blood, striving against sin:

GOLDEN TEXT—*If any man would come after me, let him deny himself, and take up his cross, and follow me.*—Matt. 16:24.

SILENT PRAYER—*I call myself by the name of the Christ, and I seek to express the Christ power in my life.*

Intellectual reasoning is of little help in overcoming the habit of intemperance. A man of brilliant intellect may fall victim to drink as an avenue to relaxation or escape. He may rationalize and adduce reasons he should indulge in intoxicants, reasons stronger in their power to convince him than any reason he should not. Logical reasoning, if it is to defend man from intemperance, must be joined in consciousness with levelheadedness, faithfulness, and good judgment.

When faithfulness and good judgment are developed in man they protect him from rationalization, which is one form of intemperance. Levelheadedness saves him from giving way to the appetite for false stimulants.

Men are everywhere awakening to the necessity of self-discipline. No one can be the perfect man he idealizes until he disciplines his mind and takes control of his thoughts. He cannot be truly religious before his mind is put in order and all his ideas are brought into harmony with the ideas of Divine Mind.

The perfect society, the ideal civilization, the kingdom of God on earth awaits the adoption of the disciplined ideal by men and women. And having disciplined our powers and desires, we gain understanding that gives meaning to life.

Self-discipline solves the problem of intemperance by giving one the necessary detachment for overcoming the desires of the flesh. That intoxicants are injurious to both body and mind is common knowledge. To refuse them resolutely in the interest of a clean, healthy body and an alert mind is proof of self-discipline and the detached outlook.

Body and soul are interdependent. What is normal and right for the body causes it to show a normal reaction. What is abnormal in the way of food and drink registers an abnormal reaction. Intoxicants affect both body and mind, and the reaction in both is abnormal.

The body must serve Spirit, but it must be in good health before it can do so to the fullest extent. We are given free will to do as we please and to think as we please, but our thoughts and deeds are like seeds. They will produce large harvests of conditions like themselves. If we would have our bodies fit temples for the Holy Spirit, we must sow harmonious, pure, wise, and loving thoughts. "God is not mocked: for whatsoever a man soweth, that shall he also reap." Since the organism of man is built cell by cell and destroyed in similar manner, it is easily seen that the habitual choice of pure food and drink is of the first importance.

Temperance implies the satisfaction and control of the soul's desires under divine law. It is, therefore,

essential to understand what divine law is in this regard. Temperance does not mean abstinence from intoxicating liquors only. It embraces all foods that contain toxic or intoxicating substances. The elements of intemperance, furthermore, are present in every form of sensation. Indulgence in any of these forms is a step toward the destruction of the temple of God, the regenerate body of man.

We are told that the participants in the Greek Olympian games were required to spend long months in the most rigorous training and in complete abstinence from every kind of sensual indulgence.

Their reward, if they were victorious, was simply a wreath of leaves. If these youths subjected themselves to this rigid form of discipline for a perishable prize, how much more should we strive to master ourselves for the prize that endures forever—Christ made manifest in our flesh!

One customarily thinks of spiritual service as teaching or healing. If these activities were all that could be so classified, many persons would be barred from rendering service to God. Fortunately, there is a form of spiritual service that is open to all. Anyone who will may present his body as "a living sacrifice, holy, acceptable to God." It is not a service that is easily rendered. It takes devoted thought and untiring effort, but it can be done when the desire to serve thus is steadfast.

The reward for spiritual service cannot be appraised in full. To sacrifice animal appetites for the sake of a clean, virile body is only the beginning of the list of compensations. A sound mind in a sound body is worth any amount of self-discipline that may

be required to realize it. A heart stayed on God completes the trinity of rewards and fits man for his role as a son of God.

QUESTIONS

1. How can logical reasoning save man from intemperance?
2. In what respects must we learn self-discipline in order to understand the meaning of life?
3. Does man's body show him what is normal and right for it? If so, how?
4. What form of spiritual service is open to all?
5. What is the greatest prize for which man can work?

Lesson 8, August 22, 1954

UNITY SUBJECT—*What Have You?*

INTERNATIONAL SUBJECT—*Growth through Christian Giving.*—I Cor. 16:1, 2ab; II Cor. 8:1-9.

1. Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye.
2. Upon the first day of the week let each one of you lay by him in store, as he may prosper,

1. Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;
2. How that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
3. For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord,
4. Beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints:
5. And *this,* not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.

6. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also.

7. But as ye abound in everything, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* your love to us, *see* that ye abound in this grace also.

8. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

GOLDEN TEXT—*It is more blessed to give than to receive.*—Acts 20:35.

SILENT PRAYER—*Through faith in the indwelling Christ, I am true to my stewardship of God's gifts.*

The word steward is in less common use today than the word manager, but these two words have similar meanings. A steward actively directs the affairs of an employer in accordance with the employer's expressed wish and will, much as an agent represents a firm or company. The Christian steward directs the Christ substance, the riches of the inner as well as the outer life; and in so doing, he uses the Christ power, which is at his command as long as he is faithful to his trust.

Stewardship implies responsibility and complete devotion to the interests of the employer. In olden times the steward who wasted his master's goods was called to account immediately. Today we, as stewards of Jehovah, are accountable for our direction of divine power, our management of divine substance.

If we forget our responsibility to the Highest and begin to build up pride in our own ability to succeed in material ways, we waste the divine power given us for the purpose of directing and controlling substance to higher ends. And we must account to God for turning it aside.

Divine law, faithfully kept, makes man equal to whatever emergency may confront him. By obeying divine law implicitly, man is able to demonstrate his deliverance from obstacles that would otherwise overwhelm him. The power of spiritual thoughts consistently held is sufficient to bring man out of bondage and into the promised land.

Stewardship of life entails the active direction of life and health under the command of the Christ Mind. We can direct our lives into channels of health and strength only by serving faithfully the Christ ideal of perfection in mind and body, thinking of ourselves as managing divine substance in obedience to the indwelling Christ. The water of life comes forth "out of the rock of flint" when the higher law is invoked and used. Out of the rock of ages—the Christ—issues the living water of eternal life and well-being for man.

All wealth comes from one source and is a manifestation of one substance. Therefore, the possession of material substance is a trust to be discharged under divine law. "Thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth." The Scriptures have much to say about the importance of remembering God. When divine law is observed in a constructive way blessings follow. Bountiful food supplies, good homes, an

abundance of money come in divine order to those who apply the law to these avenues of expression, meanwhile looking to the inner source for all supply.

Success in demonstrating the law, however, carries its own peculiar temptation. Once success is gained and established, a person may look to it instead of to God—to the effect instead of the cause. He may congratulate himself on his achievement by thinking: "See what I have done! I have achieved all this, and now I can take life easy and enjoy myself. I am a success!"

Pride of life is a subtle thing and must be guarded against at all times with unflagging care if we are to remember the law of our true nature; namely, that we can neither know nor be anything with certainty except through holding fast to the inner reality of our being. The appeal to the Highest is in every case an inner, spiritual process. It is not a matter of intellectual reasoning or scientific research. Intellectual sophistication confirms doubt and makes man unhappy, without bringing him any nearer to the solution of the riddle of life. Indeed, it adds to his mystification in the same measure in which it subtracts from his faith in the Supreme Being. The man who succumbs to intellectual doubts loses himself in a maze of logic that must always end in confusion, because, perhaps unconsciously, he premises his own sense perceptions, his intellectual powers, his personality as the most highly developed products of the universe. In doing this he overlooks the spiritual foundation of all existence, the interpenetration of all that appears by the divine, invisible essence of the spiritual realm. He may be

unconscious of spiritual values and their omnipresent nature; such unconsciousness on his part does not disprove that Spirit exists as the final source of all that is.

When Truth is recognized and consciously received into all the thoughts, plans, and purposes of life, it gives one power to get wealth. It reveals its presence in the mental life as well as in the external round of everyday affairs; it unifies one with the universal life in its higher expressions.

The law of Spirit is as exacting as the laws of physics and chemistry. Its balance is precise at every point. He that sows sparingly reaps sparingly. We can see the literal truth of this statement in a wheat field or a garden, but mental inertia sometimes prevents our carrying the analogy into the realms of thought and feeling. Yet the law works in one as surely as in the other.

Following this analogy, the intention or the deep purpose of the heart is the seed wheat that brings forth another season's harvest. This is the vital thing, the pick of man's faculties and powers, without which nothing else matters. If a man gives grudgingly or through necessity, he reaps a sparse crop, because by his attitude he selects as seed grain that which is lacking in vitality. The purpose of the heart is the nucleus at the center of the grain. "Who gives himself with his alms feeds three," while he who gives merely his alms by this act pauperizes his own better self. "God loveth a cheerful giver."—II Cor. 9:7. The law works most easily through the generous impulse, the open heart, the bountiful eye, the liberal soul, and the free hand.

The piling up of vast wealth is no insurance against economic distress, unemployment, or want among people. When God has been forgotten, when selfishness and materialism have gone unchecked, mere stores of food cannot solve the dilemma of a panic or a depression. A quickened imagination can foresee and avert the problems that threaten the life of an individual or a nation. Lacking imagination, individuals as well as nations, though possessing unlimited stores, can only add to the impasse to which disregard of divine law brings them.

Material riches are not man's only wealth. He is endowed as well with spiritual goods in great abundance, and it is his responsibility to make use of them in the management of his Master's business. Chief among every man's divine assets is thought power, which he is learning to share with his fellowmen. When it becomes a custom for men everywhere to spring in thought to support one who is falling short of victory in health, wisdom, prosperity, or other essentials of welfare and to make a strong affirmation that the Christ power is operative in and through him to this end, then spiritual stewardship will become an everyday reality. Then civilization will be truly Christian. Jesus, "who went about doing good," also went about thinking good into expression in all His contacts with others. Hence, the power that His name carries to heal, to prosper, and to bless.

Many who give money with bad grace are willing to give freely of their time, their interest, or their love. Others dispense material wealth with a lavish hand, but give no thought to those whom the

money is intended to relieve. "The gift without the giver is bare"; therefore, the gift, if it is to bring a blessing, must first be blessed by the thought of the giver. "God is able to make all grace abound unto you," so that, filled with the Christ Spirit, you give whatever you have, whether money, thought, faith, understanding, good will, or zeal, with equal willingness and zest. Only so can the Christ steward, the director of the Christ substance and power, "abound unto every good work."

QUESTIONS

1. What are the duties of the Christian steward?
2. In what measure are we responsible for the direction and management of divine substance?
3. Define wealth; name its source, and explain its connection with divine law.
4. In what does man's chief wealth consist? How can he do the most good with this asset?
5. Explain how the steward of Christ is able to abound unto every good work."

Lesson 9, August 29, 1954

UNITY SUBJECT—*Living Our Religion.*

INTERNATIONAL SUBJECT—*Growth through Christian Service.*—Gal. 6:1, 2; James 1:22, 26, 27; 2:14-17; I John 3:16-18.

1. Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfill the law of Christ.

22. But be ye doers of the word, and not hearers only, deluding your own selves.

26. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain.

27. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world.

14. What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?

15. If a brother or sister be naked and in lack of daily food,

16. And one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

17. Even so faith, if it have not works, is dead in itself.

16. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.

17. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?

18. *My* little children, let us not love in word, neither with the tongue but in deed and truth.

GOLDEN TEXT—*Bear ye one another's burdens, and so fulfill the law of Christ.*—Gal. 6:2.

SILENT PRAYER—*I recognize the good in my life, and through the power of the Christ I express the good.*

A living faith entails action. To believe is to act. Contrary to this tenet, some persons hold that they have only to speak the word in full faith and their task is finished. They believe that God does all the work. This is not the truth as revealed in the Scriptures and in life itself.

"In the beginning God created the heavens and the earth," ending with the creation of man. This done, He immediately placed man in the garden "to dress it and to keep it." In the very beginning there was work to be done, and man was created to do it. A garden does not keep itself. In the absence of the pruning shears, the fork, the hoe, and the rake it soon reverts to a wilderness. Men have created tools to make their work easier by supplementing the limited capacity of their bare hands. With the tools that the mind has created men construct order out of the chaos of the garden.

The mind may be likened to a garden. Each of us is to dress and keep his own, breaking up the fallow ground, planting, cultivating, pruning, harvesting as the need arises. We may call upon God to make the mind fruitful. But unless we ourselves set our thoughts in order and provide suitable food for reflection, we shall remain uneducated in the sense of being uncultured. No one else can do our thinking for us, although attempts to regiment the human mind by a predetermined pattern have been made. At long last none of these will succeed, for those who allow others to do their thinking for them become automata, counting for little in the sum total of the world's culture. To accept standardized facts and rest content with the achievements of the race mind is to be stricken with paralysis of the intellect. Unless the mind's creative function is given free play, it becomes static and impotent. The thinker must think. He must look "into the perfect law, the *law* of liberty" and realize that he is free to make of himself what he will. He must be up and doing,

if he is to complete the work as God completed His.

In the consciousness of the Christ we are free to express life, health, love, wisdom, faith, strength in divine order. Taking these faculties one at a time or combining such of them as best harmonize, we try to express them in our daily round.

Words are the fruit of thought; but to yield a good harvest, this crop sometimes requires rigid pruning. By uttering every thought that comes into the mind no one can do unalloyed good. Thoughts must be sifted through the sieves of Truth, kindness, and necessity before they can profitably be given expression. Once put into words, they are the property of anyone in whose mind they find lodgment. They no longer belong exclusively to the one who first uttered them; they may be repeated over and over. The great thoughts of the Psalmist belong to the ages, countless hearts resting on them as on the "everlasting arms." They have inspired countless others to create beauty and serenity or action in life, according to the application that has been made of them.

Pure religion is a practical matter. To sit in the silence and gain inspiration to action, with the renewal of energy that comes from communion with the Infinite, is a necessity to the Truth-seeker. To come out of the silence with a quickened will, wisdom, and strength just gained, and to carry out this resolve, is a further necessity to the one who has true religion. When a need exists Truth means more than sympathy and compassion; it means meeting the need.

No greater opportunity to prove true religion

has ever been afforded human beings than that which is now offered in the present-day world, divided into two hostile camps. The inner ear not only hears the call to fulfill this need, but it responds according to the measure of the need. The measure of fulfillment of this need will determine the measure of Truth assimilated by those who look forward to the realization of one world, which has so long been prophesied but which remains thus far unrealized.

QUESTIONS

1. Does belief entail action, or is it sufficient only to speak the word of faith?
2. In what respects may the mind be likened to a garden? To whom belongs the duty of cultivating it?
3. How is mental productivity insured?
4. For what expression does the Christ consciousness free us?
5. How practical is our Christianity, and how far will it reach?

Change of Address

When you ask us to CHANGE YOUR ADDRESS, please give your former address. Be sure to state which of our six magazines you are receiving. This will assist us very much, and also assure you that your address will be changed on all lists affected. Please inform us before you move if possible.

The Peacemakers

They are but little lights;
Serene souls here and there
Who keep the candle of their faith
Alight with daily prayer.
With steadfast minds on God,
Their thoughts on love's release,
These are they who finally
Will bring enduring peace.

So may their legion grow
As stars within the sky.
May all the candles of their faith
With holy fire flame high,
Until war's blackened waste
Is lit with love supreme
And mankind everywhere rejoice
To live Christ's noble dream.

—*Eve Brazier*

Silent UNITY

Thou are the light of my life, and I trust in Thy guidance.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

He Shall Have Abundance

I SHALL APPRECIATE your sending me another prosperity bank. Since using the bank I have been blessed in many ways. Several old accounts were paid to my husband and he was able to pay his income tax with this money. Also, his work was praised by his superiors.

I give thanks for the understanding I have acquired by following the daily bank drill, and I give thanks to God and to you for your teachings.—*Mrs. L.Q.deJ., Puerto Rico.*

My Help Cometh from Jehovah

WITH JOY I CAN REPORT to you that my dear son has obtained a good and suitable position. He answered innumerable advertisements without having any success. Then about three weeks ago he received a telephone call from a manufacturing firm, asking him if he would be interested in becoming manager of the firm.

In a few days everything was settled, and now

living quarters have also been found where before, seemingly, it was impossible to find a suitable abode.

The Golden Key has helped to open the door even in this matter. God's blessing was obvious in this remarkable circumstance, for which I am so heartily grateful. Thank you for all your help in prayer.—*Frau R.Z.S., Switzerland.*

Hearken unto Me

LET ME THANK YOU for your prayers and the results. Several weeks ago I wrote, asking for prayers for my son who is in boot camp. He is a beginner in music but wants to make it his career. He plays the clarinet and saxaphone.

All available to him at that time in that particular place was the Drum and Bugle Corps. My son put in his application with many misgivings, as he said there were so many boys who could play the drums, bugle, or trumpet and as he could not and would have to be trained, he was very doubtful of being accepted.

I wrote you asking for your prayers for his rightful place in that particular organization. Three days after I sent you the letter, he called and said, "Mother, I wanted you to be the first to know—I'm in the Drum and Bugle Corps." I could have cried for joy. I told him I was not surprised but had faith and had written to Silent Unity for prayers. The power of prayer is like unto nothing else.—*Mrs. G.E.G., California.*

MY SON, ALTHOUGH A NATURAL born mechanic, could not seem to get into his rightful place. You

had been praying with me and I had been using the *Prayer of Faith* for him. I knew that our prayers would be heard. God has indeed marvelously answered prayer for us.

Last week a man knocked on our door, saying he had a job for my son as a mechanic with the highway department. The job paid much more than my son was then making, with a raise every six months, and two weeks' paid vacation.

My son was a little doubtful at first as to his ability to handle the job. However, he realized that he could "do all things through Christ." The first day on the job the boss told him that he had done fine. The work is easier than his former work, and he is much happier with it. Thanks to you from the bottom of my heart.—*Mrs. M.W., Idaho.*

WRITING THIS LITTLE note is a pleasure. I think it will thrill you as it does me.

A week ago I called you for prayers as we were very concerned about a pending strike at one of the big plants nearby. There seemed little we could do except pray that the men would use God's wisdom when they took the vote. I kept thinking that one thing I could do was to ask Silent Unity to combine its prayers with ours.

I called you, and immediately felt better and more encouraged. When my husband came home that evening he said that somehow that afternoon he sensed a different feeling in the attitude of some of the men. He didn't know why, but he just felt it. He did say he thought it was going to be a close vote though. To make a long story short, they voted 4 to 1 to not strike.

Never will any one convince us that God's power and presence were not at work there that afternoon. My husband said it all worked out so peacefully and harmoniously that most of them were surprised. When he came home and told me, we just thanked God right that instant together for His help when it was so urgently needed. Thank you so much for your prayers and faith in our behalf and for those hundreds of families who were affected by it.—*Mrs. J.A., Missouri.*

He Is My Refuge

A LITTLE OLD LADY of 75 came to our office yesterday. She has very little money to live on except her pension and a little savings. She told us, in great distress, that she had drawn out $150 from her savings account and cashed her pension check. On the way home from the bank she sat down in a public park to rest. When she got up, her bag, her house keys, all her identification papers were gone.

She reported her loss to the police, and they were very dubious about her recovering any of it.

So all that day I repeated the prayer that never yet has failed for me: "Nothing is lost in God."

Today this little old lady called to tell us that some children from the slum area had found her purse, brought it home unopened to their mother, "a widow, and you can imagine how tempted she must have been" said our little old lady. But the purse was returned to her with everything intact.

I am so happy about this I am sending you a small offering for Unity.—*Mrs. M.B., New York.*

UNITY CENTERS AND CLASSES

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 2803 Highland ave

ARIZONA

Globe—Sarah Lightle, 117 E. Oak
Phoenix—Harold Irving, Woman's club
Tucson—Chas Smith, YMCA

ARKANSAS

Little Rock—Mildred Brown, 1322 Broadway

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Canon
Burbank—Joseph & Mildred Haggerty 1009 Cordova, Magnolia Arcade
Cambria—A Williams, Derby & Warwick
Castro Valley—Edith Gruenwald, 1025 Crow Canyon rd
Colton—Harriet Nicholls, 13 W H st
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Lola Mays, 143 W Grand
Fontana—H P Nicholls, Community church
Fresno—Alice Stokes, 171 Blackstone
Glendale—Clifford Carpenter, 236 So Brand
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Mary Adams, 4004 La Crescenta
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Helen Mouton, 4419 Mettler; Glenna Arrowsmith, 967 W Vernon
Modesto—Alma Ladd, 201 Eye
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, K P hall, 115 N Tremont
Pasadena—Max & Frances Flickinger, 293 N Euclid; Carrie Love, 80 Orange
Pomona—C L Tuntland, 249 W Monterey
Redlands—H P Nicholls, 640 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Native Sons bldg
San Bernardino—Mr and Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyons, 209 Joaquin
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Robert Sikking, 227 E Arrellaga
Santa Cruz—Pauline Powell, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 48 W Poplar
Taft—Della Shutts, 402 Monroe
Van Nuys—Mary Hider, 7605 Van Nuys; Vera Stenen, 5745 Woodman ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie Giles, 1756 Lacassie lane
Whittier—Unity, 7819 Glengary

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 128 B'way
Delray Beach—Lucy Stringer, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club; Maud Guitteau, 11 NE 8th
Ft Myers—Ann Werner, Grand & Lafayette
Hollywood—Nora Campbell, 211 Morse arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax
Lakeland—Dan Gunderson, City Hall
Lake Worth—Maud Guitteau, 20 S Federal hgw
Miami—John Baughman, 158 NE 4th
Miami Beach—May Stoiber, 5501 Pine Tree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Eva Rosencrans, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, Women's club

St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

ILLINOIS

Alton—Elsie Eckert, Mineral Springs hotel
Bloomington—Margaret Cain, 108 E Mulberry
Champaign—Viretta Sutherland, First Methodist Church Parish House
Chicago—W I & Anna Hoschouer, 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gordon, 4307 S Mich; John Johnson, 1650 S Central Park
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, Evanston hotel
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Unity, 1305 Broadway
Rockford—Bernice Biggers, 115 S Regan
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Unity, 2440 Fairfield
Gary—Grace Free, YMCA 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Unity, Court house
Indianapolis—Margaret Strahle, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Wm Fischer, 3118 Grand
Sioux City—Grace Dickhaut, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 3722 St Charles
Shreveport—Gilliam David, 721 College

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—Elinor MacDonald, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Eleonore Krafft, Woman's league
Bay City—Aelola James, 231 Wash
Birmingham—Frank Glabach, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd Martha Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffatt, 209 W Dutton
Lansing—Nora Hines, YWCA bldg
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 71½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Independence—Fannie Baldwin, 210 N Delaware
Jefferson City—Unity, 319 Ash
Kansas City—Louis E & Ethel Meyer, Dan N Saunders, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—Wm Helmbold, 4526 W Pine; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 4328 Easton

MONTANA

Billings—Ross Breakwell, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 ave S
Livingston—Mary Wessel, 118 E Callender

NEBRASKA

Omaha—C N & Hallie Broadhurst, 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Asbury Park—John Manola, Asbury Park Press Auditorium
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Clarion Lindas, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 112 Oak
Trenton—Edith Berry, 135 Academy

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Florence Duncan, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori 73 Cutter Mill
Ithaca—Unity, Women's Community bldg
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 2333 8th ave; Janet Holland 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Roslyn Heights—Adele Woodruff, 53 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 1913 5th ave
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Eleanor Drew, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, 420 McDowell

OHIO

Akron—Frank Grunder, 1075 W Market
Canton—Fred Beale, 203 6th N W
Cincinnati—Erma E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Joe Jones, 50 West 5th ave
Dayton—Ethel Crouch, 1008 Grand ave
Hamilton—Mary Harding, 117 Ross
Mansfield—Ethel Wallace, 29½ N Walnut
Marion—Unity, YMCA
Springfield—Ross Goodman, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Frank Grunder, YWCA bldg
Youngstown—Frank Grunder, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 1101 Johnstone
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 111 E 7
Tulsa—Grace Kehrer, 25 E 19

OREGON

Eugene—Unity, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 1835 Chestnut
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Frances Clement, 756 Oak
Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnson, 901 Page
Houston—Lillian Brass, 3500 Louisiana; Dale & Donna Newsum, Scanlon bldg; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1620C Broadway
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—E MacPherson, 2609 Wetmore
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald O'Connor, Arcade bldg; Ella Peterson, 1251½ Bothell
Spokane—Herbert Hunt, 1124 W 6 ave
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North
Sheboygan—Lu Verna Bauer, 1603 S 9

CANADA

London—Herbert Nicklin, 70 Dundas
Montreal—May Duncan, Ritz hotel
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Charles Roth, Pitt bldg
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Carnarvon, North Wales—Dora Johnson, Llanfair Hall
Easington Village—Thomas Merrington 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Nr Whitstable—Olive Hacking, 14 Russel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durham

MEXICO

Mexico D F—Clara Kouns Lumpkin, Juarez 30, room 305

Unity literature in French: Unite, 22 rue De Donai, Paris 9; ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian: Eva Pasini, 5 Corso Genova, Milano, Italy; in German: Kathe Blenkner, Kindstr 16, Bad Godesberg/Lannerdorf Post Mehlem, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finland

Selected Studies

By Imelda Octavia Shanklin

This book is made up of a group of essays that will lift the receptive reader to new heights of spiritual understanding. One seeking greater spiritual unfoldment and more intimate communion with God-Mind will find it especially rewarding.

Imelda Octavia Shanklin was for several years editor in chief of the Unity publications. Her gift for choosing the right word to express Truth as it had been revealed to her gives her writings universality and timelessness. For beauty of expression no book offers more than *Selected Studies.* The author's grasp of Truth is apparent in every line. Some of the subjects discussed are:

"Jesus Christ: Man and Saviour," "Jesus Christ: the Physician," "God's Constancy," "Indwelling Intelligence," and "Forgiveness."

Selected Studies is used as a textbook in study classes in Unity centers and in the Unity Correspondence School course; it is recommended especially for advanced students of Truth.

(*Selected Studies* is priced at $1 a copy.)

Unity Books and Booklets

For Beginners in Truth	Beginning Again		$1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English, Italian, German, Spanish, Russian, French, Dutch*	1.00
	Letters of Myrtle Fillmore		1.00
	More Wonderful You, A		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Prove Me Now		1.00
	Story of Unity, The		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
For Healing	Christian Healing	*German, English*	1.00
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Truth Ideas of an M. D.		1.00
	You Can Be Healed	*Swedish, English*	1.00
For the Home	You and Your Child	*French, English*	1.00
For Prosperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
For Inspiration	Best-Loved Unity Poems		1.00
	Be of Good Courage		1.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstance		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
For Devotion	Effectual Prayer		.100
	Holy Bible, American Standard Version		6.50
	Keep a True Lent		1.00
For Advanced Study	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Let There Be Light		2.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		1.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
For Children	Adventures of the Seven Spartans		1.00
	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00
	Teach Me to Pray		1.00

Greeting Booklets	Challenge of the Dawn	.10	Land Is Bright, The	.10
	For Thy Benediction	.10	Mental Equivalent, The	.10
	Gift of Immortality, The	.10	Sanctuary	.10
	God Bless Your Birthday	.10	Song of Life, The	.10
	God Is Blessing You Now	.10	Stream of Life, The	.10
	Holy Bread	.10	Where I Am King	.10

(Any 12 of these booklets $1. Envelope included)

NEWS *from* UNITY

Coming Next Month in UNITY

Does it sometimes seem to you that your good is a long way off? If it does, you will surely want to read "The Kingdom Within," by Kathleen W. Welch, which will appear in the September issue of UNITY.

"Where do you really look for the kingdom of God?" the author asks, in substance, in her article. "You are precious in God's sight," she tells us. "He expresses Himself from within you—through your love, wisdom, compassion, generosity, patience, joy, creative beauty, kindliness, and understanding."

Mrs. Welch gives several powerful affirmations that have been helpful to her and are sure to help you, also, to express more of God's good and bring the desires of your heart into manifestation in your life and affairs.

Be sure to read "The Kingdom Within" in September UNITY, for special inspiration and help.

Portuguese Translation of Daily Word *Announced*

Unity School is happy to announce that *Daily Word* magazine is now being published in the Portuguese language. If the venture proves successful, *Daily Word* will be available each month in this language.

Depending, of course, on how well the Portuguese translation of *Daily Word* is received, other Unity literature also may be published in Portuguese in the foreseeable future.

You may secure further information about *Daily Word* in Portuguese by addressing a request to W. A. DaSilva, Caixa 1340, São Paulo, Brasil.

Notes from a Finnish Unity Meeting

Interest in the Unity work in Finland has grown steadily, thanks to the untiring efforts of Ida Palén, who translates Unity literature into Swedish, and Maija Blomberg, who translates into Finnish. Mrs. Palén, an energetic woman of more than eighty years, spoke before the monthly discussion group recently on the subject "Right Thinking." Here are excerpts from a translation of her talk:

"If we want to be healthy, happy, joyful, serviceable men and women, we must fill our hearts with thoughts of health, happiness, joy, and prosperity. . . . Think of good! Speak about good! Expect good! Believe in the good! Send blessings with your thoughts. . . . It isn't perhaps always easy to change the old habit of thinking. But you will succeed with good will and God's help. The most important thing is to fill one's heart with love —for God and for one's fellow men.

"God has created us to represent Him. Let us surrender ourselves completely, sincerely, unreservedly, so that His will can be done in and through us. Then shall He also take care of our thinking. God bless you all!"

The Unity Good Neighbor Fund helps make possible the publication of Unity literature in foreign languages, and Unity wishes to thank all who send contributions to help others in this way. Information about Unity literature in Swedish and Finnish may be secured from Maija Blomberg, Tervakoski, Finland.

August Activities of Frank and Frankie

This month Frank and Frankie, of the *Unity Sunday-School Leaflet,* learn several valuable lessons. In the August 1 issue Frankie learns to sing her song of life in harmony with others and has opportunity to take part in a vocal duet. In the August 8 issue Frank learns to overcome his tension and anxiety about the outcome of the trumpet solo he is to play in a contest. In the August 15 issue Frank and Frankie attend the Sunday-school picnic, and Jeanne, their cousin, learns to say "I can" instead of "I can't."

The *Unity Sunday-School Leaflet* is ideal Sunday-school material for teen-age classes and may be adapted by teachers for use in children's or

adult classes. It contains the text of the International Sunday School Lessons, an interpretation along Unity lines, in addition to the Frank and Frankie stories and other helpful features. Also included is a separate *Teachers' Section,* giving valuable teaching material.

The *Unity Sunday-School Leaflet* is mailed monthly in packages containing a *Leaflet* for each Sunday and a *Teachers' Section* for the month its price is $1 a year.

Third Training School Term Begins This Month

August 2 to 27 are the dates of the third term of the Unity Training School. This term features classes in Bible interpretation of both the Old and New Testament taught by Fannie A. Baldwin and Elizabeth Sand Turner; *Lessons in Truth, Talks on Truth,* and *Christian Healing* taught by Ethel Higgins, Rose Emery, and Alice R. Benson; Center Ministry taught by Mae G. Lundahl and Elsie W. Shaw; Public Speaking taught by Ramona Ditlow Kadler; "Pray without Ceasing" taught by Osla Sehrt Jones; Spiritual Counseling taught by Katheryn Jarvis; Comparative Religion taught by James Dillet Freeman; Healing Practice taught by May Rowland; and the ever-popular exercise classes under the direction of G. LeRoy Dale.

To obtain a *Prospectus* giving complete information about the Training School, or to register for either of the two remaining terms, send a letter to the Registrar, Unity Training School, Lee's Summit, Missouri.

Two Volumes of Free Booklet Available

Because so many persons find it helpful to read letters from others telling about healing in answer to prayer, Unity publishes a group of such letters in the free booklet entitled *Health Is Catching.* The friends who wrote of their experiences have given permission for the letters to be published so that others might have opportunity to strengthen their faith by reading of the healings. Many different types of experiences are described in the booklet.

Volume IV and Volume V of *Health Is Catching* are still available for distribution; and if you would like to obtain copies of either or both, you may have them simply by mailing your request to

Unity headquarters at Lee's Summit, Missouri.

To Speed the Handling of Telegrams

The sincere desire of Unity School is to serve you and its millions of other friends and readers in the very best possible way. The end and aim of its more than seven hundred workers is to help you to grow spiritually and to inspire you to make use of the wonderful capabilities that are yours. Silent Unity stands ready, twenty-four hours a day, to co-operate with you in prayer and to answer your requests for spiritual guidance.

Because of this heartfelt desire, Unity School is especially happy to announce that it now has a direct teleprinter connection with the Western Union Telegraph Company in Kansas City, Missouri. Where formerly your messages were relayed from that office by telephone or messenger, they will now be typed directly into Silent Unity by teleprinter machine, to those who are waiting to answer them.

So now, when you send a telegram to us, it will speed handling if you will address it to Unity, WUX, Kansas City, Missouri. Using the WUX code will assure a direct wire connection to the teleprinter in our office and will help us serve you better.

Not a Single Good Trait Worth Blessing

" 'Honestly, Aunt Agnes, the man doesn't have a single good trait that's worth blessing. I've tried all week to find just one, and there isn't any. Not one!' Myrna's snapping eyes, tight lips, and lifted chin emphasized the finality of her judgment."

At first, this was Myrna's firm opinion of the man she worked for. But just a few months later, she told a salesman, " 'Oh, you've got him all wrong, Gates; he's really a good scout, soft as anything under his hard shell."

The story "The Blessing Brigade," by Dorothy Rose, which appears in the August issue of *You* magazine, will be especially helpful to teenagers who are starting their first job. *You* also offers many other helpful features each month that young people will enjoy, such as inspirational poems, interviews with famous personages, a Bible lesson, and the Tri-Crostic puzzle. *You* is Unity's magazine for young people and is priced at only $1 a year for twelve issues.

Wee Wisdom's Birthday Issue

August, as you may already know, is *Wee Wisdom's* birthday month, and this year the magazine is sixty-one years old. During its many years of publication *Wee Wisdom* has brought enjoyment and the right kind of reading to untold numbers of boys and girls, and many who grew up with *Wee Wisdom* now read it to their children or grandchildren. Of *Wee Wisdom's* help one mother wrote: "*Wee Wisdom* has brought much joy into our home. It is wonderful to be able to place before our children a store of good things backed by real Christian principles. We never want to be without it."

Of course, *Wee Wisdom's* birthday issue is special, featuring a short play entitled "Vegetable Garden," by a twelve-year-old *Wee Wisdom* reader named Theresa King, who lives in Seaside, Oregon. This issue also includes an appealing dog story entitled "Dandy," by Gertrude LeWarne Parker. Dandy, a beautiful collie, could not learn tricks, and everyone thought he was dumb. He finally proved his intelligence, however, beyond the shadow of a doubt. This issue also includes a read-aloud story by Georgia Tucker Smith, a Spartan story, and other regular features.

The birthday issue would be ideal to introduce a *Wee Wisdom* subscription to any boy or girl, so mail your order immediately and ask that it begin with the August issue. *Wee Wisdom* is only $2 a year for twelve issues.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

"They Almost Fight to Be First to Read It"

"I have received many blessings from *Good Business* magazine. I work in a shop employing many men. At first, the men made various remarks for and against the magazine. Now, they almost fight to be first to read it after I am through with it, and when I get it back it looks as if it had been 'run through the mill.'"

As this reader has found, *Good Business* magazine makes friends readily with anyone who will read it. In the first place, it offers enjoyable reading, for its true stories from the business world are clearly and interestingly written, often by prominent business people. The incidents and examples it gives contain practical ideas that have been successfully proved over and over. These real-life experiences offer the most powerful testimony to the marvelous results that can be obtained by applying the simple truths that Jesus taught.

In addition to about ten articles each month, *Good Business* includes such helpful features as "Prayers for the Month," "Calendar of Activity," "Unity Business People's Clubs," "Shop Talk with the Editors," "A Little Nonsense," and inspirational poetry. Its cover usually carries an interesting photograph of some phase of commerce, and usually a short description is included also.

A year's subscription for *Good Business* includes twelve monthly issues and is priced at $1.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Announcing

THE STORY OF UNITY

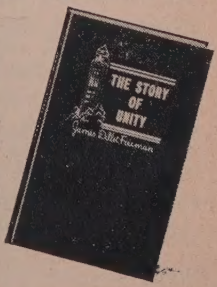
(A $1 edition of *The Household of Faith*)

In only three years, more than twenty thousand persons have ordered the book *The Household of Faith* ($5 a copy), James Dillet Freeman's commemorative biography of Charles and Myrtle Fillmore.

Now, in order that even more persons may learn to use the Truth principles through reading this inspiring account of the founding and growth of Unity, we are bringing out an abridged edition of *The Household of Faith* for $1 a copy.

Entitled *The Story of Unity*, this abridged edition offers the full text by Mr. Freeman. It does not include, however, the selected articles by Charles Fillmore and the other special features of the de luxe edition.

If you have not yet read Mr. Freeman's inspiring account, you will surely want a copy of *The Story of Unity*. And for friends to whom you wish to introduce Truth, *The Story of Unity* will be an inexpensive and especially welcome gift, either to accompany new subscriptions for Unity periodicals or by itself. Send your order today for as many copies of *The Story of Unity* as you will need for yourself and for friends.



UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

TO HELP OTHERS UNDERSTAND GOD

"My Unity Prosperity Bank has a special place on my dressing table. Each morning I put a coin in the Bank with a blessing for the day. Then I feel I have started the day right and am happy in knowing this money will go to help someone else have a better understanding of God."

Many friends find that following the Prosperity Bank drill helps them establish sound prosperity habits while saving to share *UNITY* magazine with others. Silent Unity will pray with you as you follow the drill and save for the three gift subscriptions that you list on the coupon below. Fill in and mail the coupon today, receive your Bank and begin using the drill, and bless both yourself and your friends.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

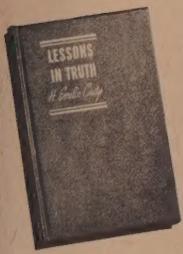
City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-8-54

Accept New Blessings

DURING LESSONS IN TRUTH WEEK
SEPTEMBER 13-19



You can bring new blessings into your life by observing Lessons in Truth Week along with thousands of other Unity students. From September 13 to 19 they will read or reread the book *Lessons in Truth,* by H. Emilie Cady, and increase their understanding of God's desire to fill their lives with His rich blessings.

WHY LESSONS IN TRUTH WEEK CAN BENEFIT YOU

The message in *Lessons in Truth* is as usable today as when it was written by Doctor Cady more than sixty years ago. By devoting a week to studying *Lessons in Truth* you can increase your understanding and learn to accept the added blessings that you desire. Moreover, you become one of the more than fifty thousand students participating in Lessons in Truth Week each year, and you add a steadying influence to the thought of the world.

To take part in Lessons in Truth Week, you need your Bible, the book *Lessons in Truth,* and the free study guide that comes with it. Order *Lessons in Truth* (study guide included) from your local Unity center, or write direct to Unity headquarters. If you already have the book, ask for the free study guide (same as used in 1953). *Lessons in Truth* is $1 a copy.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Truth

Edith Schlosser

Truth is the summit of a holy hill
In beauty mounting to celestial light.
Upon its slopes the climbing seekers fill
The many paths that wind up to its height.
Each at the base sees but his chosen way,
For doubt and ignorance obscure the rest;
Yet all who nobly climb from day to day
Attain the peak, with golden victory blest.

They see, as up they climb, how paths converge.
All clouds are left far down, and light reveals
A bright and holy temple where creeds merge
And all humanity in worship kneels.
Amazed, each finds himself a living part
Of God, whose love inhabits every heart.